

目錄

2022 No.396

- 教宗方濟各致夫婦們「愛的喜樂家庭年」信函 ----- 2
- 教宗方濟各第30屆世界病患日文告 ----- 10
- 教宗方濟各2022年四旬期文告 ----- 16
- 2021年第六次主教團會議紀錄[秋季常年大會] ----- 24



- Letter of His Holiness Pope Francis to Married Couples for the “Amoris Laetitia Family” Year ----- 56
- Message of His Holiness Pope Francis for the 2022 World Day of the Sick ----- 64
- Message of the Holy Father for Lent 2022 ----- 70
- Chinese Regional Bishops’ Conference Minutes of the 5th Plenary Assembly, 2021 ----- 76
- Chinese Regional Bishops’ Conference Minutes of the 6th Plenary Assembly, 2021 (Autumn Plenary Assembly) 82



教宗方濟各

致夫婦們「愛的喜樂家庭年」信函

2021~2022

致 全球各地親愛的夫婦們：

藉著「愛的喜樂家庭年」這機會，我撰寫這封信函，以表達我對你們深切的情感和親近。家庭一直都在我的思念和祈禱中，而在疫情期間更是如此，每個人都受到嚴峻的考驗，特別是我們當中最脆弱的一群。我們共同的處境使我渴望能以謙遜、溫情與開放的態度，來陪伴每個人、所有夫婦及家庭。

這獨特的背景邀請我們學習去活出天主對亞巴郎的呼召，像亞巴郎一樣，離開自己的原生地和他父親的家

園，前往天主親自指示給他的未知之地（參閱：創十二1）。我們比以往更經歷了徬徨、孤獨，甚至失去摯愛的人；我們也被迫要離開自己所掌握的環境、我們的「舒適圈」、熟悉的生活方式，甚至放下我們的抱負，不僅為我們家人著想，也是為社會著想，因為社會需要我們的付出與行動。

我們與天主的關係塑造我們，陪伴我們，而且驅使我們每個人要有所行動，最後幫助我們從「我們的家園出發」，很多時候，面對未知的將來，會有點惶恐，甚至害怕。但我們從自己的基督信仰得悉：我們並不孤單，因為天主與我們同居共處，在我們內並在我們中間：在我們的家庭、社區、工作場所和學校，以及我們所生活的城市中。

如同亞巴郎一樣，每一對夫婦都要離開他們的原生家園。接受了婚姻愛情的召叫後，夫妻二人便決定要毫無保留地將自己交付給對方。訂婚就已表示要起身離開原生家園，一同走上婚姻的道路。生活當中的種種情境：時光的流逝、子女的出生、工作、疾病，這些情形都要求夫婦們更新對彼此的承諾，擺脫自己的惰性、自以為是、舒適圈，為前往上主所應許之地：在基督內，二人結為一體。夫婦二人的生活變成一個共同的生活——在與耶穌愛的共融中成為一個「我們」；生活的耶穌每一時刻都臨在於你們的人生中。天主一直都陪伴你們，無條件地愛著你們，你們並不孤單！

親愛的夫婦們，你們要知道，你們的子女——特別是最年幼的——他們在專心地觀察你們；他們要從你們身上尋找堅強可靠的愛的見證。「每一天的生活當中的夫妻

之愛，就是對永恆之愛的見證，因此能夠讓年輕人親眼見到基督的愛就在夫妻之愛中活生生地呈現，是多麼的重要！」¹ 子女們總是一份禮物，他們改變每一個家庭的歷史。他們渴望得到愛、被肯定、被讚賞和信任。你們父母的職責召叫你們成為賦予生命的人，將作為天主子女的這種喜樂和信仰，傳遞給他們：慈愛的天父從一開始就如此溫柔地愛著他們，每天都牽著他們的手。如果他們發現到這一點，就會在信仰上有所成長，並能信賴天主。

當然，撫育子女，一點都不容易。但我們不要忘記，子女們也同時在教育他們的父母親。家庭永遠都是最先存在且最主要的教育環境，在家中的一舉一動，比言語都更加響亮有力。教育，首先是在子女的成長過程，以各種不同的方式陪伴他們，讓子女們了解，父母親是他們都永遠可以信任的對象。一個教育者為其他人而言，可以比擬成屬靈的「生育者」，而且特別要「冒險」去建立關係。身為父母，你們要與子女建立關係，使自己的威信隨日成長，這是極其重要的。子女們必須要有一種安全感，去幫助他們在你們美好的人生中體驗到父母親的信任，不論他們在生活當中面臨怎麼樣的挑戰與衝擊，都能深信他們絕不會孤單無依。

此外，如同我先前所提到過的，平信徒越來越意識到自己的身分以及在教會和社會中的使命。你們的使命，是透過你們職場的生活，藉此改變社會，並使家庭的各種需要受人關注。夫婦也應該透過他們的舉動及創意，在

¹ 給「我們是如何落實愛的喜樂的？」論壇參與者的影片訊息（2021年6月9日）。

教區和堂區的團體裡扮演「率領」²的角色，來彰顯不同神恩與使命之間的互補性，藉此體現教會的共融，特別是夫婦們與教會的共融——和教會的牧者一起「與其他家庭同道偕行，協助那些特別弱小的一群，藉以宣揚在種種困難中，耶穌也與他們同在的喜訊。」³

因此，親愛的夫婦們，我勉勵你們投身於教會，特別是家庭牧靈關懷。因為「在教會使命所共同承擔的責任中，夫婦們以及聖職人員——特別是主教們——蒙召在教會內的關懷與照顧事工上有效地合作。」⁴ 千萬別忘了，家庭是「社會的基本細胞」（《福音的喜樂》，66）。婚姻正是建構「相遇的文化」（《眾位弟兄》，216）的工程中的重要元素。因此家庭面對的挑戰，正是要連結世代，藉以傳遞真正能夠建構人性的價值。在今日如此挑戰的環境當中，我們需要有新的創意，好能在教會和社會當中，彰顯出我們作為天主子民的真正價值觀。

婚姻聖召，就是去駕駛一艘飄搖不定的小船，雖然大海波濤洶湧，但藉著聖事的恩寵卻仍能繼續安穩地乘風破浪。你們有多少次像門徒們一樣想說，或說得更貼切，想大聲呼喊：「師傅！我們要喪亡了，祢不管嗎？」（谷四38）。我們切莫忘記，藉著婚姻聖事，耶穌就在同一艘船上，即便是在暴風雨中祂仍然關心你們，陪伴你們。在另一段福音章節中，門徒們划槳遭遇困難，看見耶穌步行水面而來，便迎接祂上船。你們也是，在狂風暴雨中，你們也要像門徒們一般，迎接耶穌來到你們

² 參閱：《福音的喜樂》宗座勸諭，24。

³ 給「我們是如何落實愛的喜樂的？」論壇參與者的影片訊息（2021年6月9日）。

⁴ 同上。

的船上，因為祂「到他們那裡上了船，風就停了」（谷六51）。這是重要的事，你們要謹記在心：要一同定睛注視耶穌。只有這樣，你們才會找到真正的平安，克服衝突，並且在面對眾多問題時找到解決之道。雖然這並不代表問題會消失無蹤，但你們將會從不同的角度去看待問題。

只有當你們將自己交託在上主的手中，你們才能夠經得起那些看起來不可能的事情。做法就是：在面對你們身邊這麼多的情況時，要先承認自己的軟弱及無能為力，但同時要確信基督的能力會在你們的軟弱中展現出來（參閱：格後十二9）。正是在暴風雨中，門徒們才體驗到基督的王權及天主性，並學習到要信靠祂。

在聖經的這些章節啟迪之下，我想藉此機會省思目前疫情當下帶給家庭的一些困難與機會。舉例而言，疫情現在所造成的隔離，增加了家人一起相處的機會，而這一個家人培養交談的難得機會。這顯然需要眾人特別操練自己的耐心。有人要工作、有人要學習、休閒跟休息，在同一個家裡一整天，並不是一件容易的事。但千萬不要讓疲勞擊敗你們；你們要讓愛的力量使你們關注配偶和子女的需要，超過關注自己的疲勞。我在《愛的喜樂》裡引用了聖保祿的〈愛的真諦〉讚歌（參閱：格前三1~3），我想提醒你們我所說的（參閱：第90~119號）。你們要祈求聖家賜予你們愛的恩寵，並且再次閱讀聖保祿宗徒的〈愛的真諦〉，藉此啟發你們的決心及行動。（參閱：羅八15；迦四6）

如此一來，與家人相處的時刻，就不再會是一種刻苦，反而會是暴風雨中的避難所。我衷心期盼，每一個家庭

都是互相接納與彼此了解的地方。請將我向夫婦們建議的那三個小小的語詞保存在心中：「請、謝謝、對不起。」⁵ 在每次的爭執過後，「在一天結束前，不要忘了和好。」⁶ 你們不要不好意思，在感恩聖祭中的耶穌跟前雙膝下跪，為求得幾分鐘的平安，並為了夫妻能以溫柔和慈善眼光專心注視彼此；或在即將生氣時，牽著對方的手，讓他偷笑一下。在晚間就寢前，共同誦念一段簡短的禱文，讓基督陪伴你們。

然而，對某些夫婦來說，在隔離期間被迫同住一屋，顯得特別困難。先前既有的問題可能變得更為棘手，甚至常常會產生難以承受的衝突。許多夫婦甚至經歷了關係的破裂，其中的危機是他們難以克服，甚至無法處理的。我渴望向他們表達我的親近與溫情。

因著希望的消失，婚姻的破裂造成無比重大的傷害。誤解引發更多的爭執及難以癒合的傷痕。子女們則因為看著父母親不再團聚而承受痛苦。儘管如此，請繼續尋求協助，讓你們能夠克服衝突，並避免帶給你們彼此之間和你們的子女更多的傷害。即便有如此多的困難與挫折，主耶穌，在祂無限的慈悲中，會啟發你們，使你們在重重困難和失意中繼續前行。請不要放棄呼求祂，並在祂內尋求庇蔭，祈求在生命歷程中得到光照，並在你們的生活團體裡尋找「天父的家，那裡總有容人之處，不管他們身上帶著甚麼包袱。」（《福音的喜樂》，47）

5 於信德年向家庭朝聖團致詞（2013年10月26日）；參閱：《愛的喜樂》宗座勸諭，133。

6 要理講授（2015年5月13日）；參閱：《愛的喜樂》宗座勸諭，104。

請不要忘記，寬恕能夠治癒每一個傷口。彼此寬恕是內心的決定，那是透過我們與天主的關係，在誠摯的祈禱中所結出的成熟果實，而只要夫婦倆歸向祂，並願意讓祂在他們的心中運作，基督就會使夫婦二人都恩寵滿盈。基督「寓居」在你們的婚姻中，祂等待著你們向祂敞開你們的心胸，好使祂能以祂愛的大能支持你們，如同祂在船上向門徒所做的一樣。我們的愛，天性微弱，需要耶穌信實的愛的力量。與祂在一起，你們才能真正地把你們的「房屋建在磐石上。」（瑪七24）

在此，請允許我向正在作婚前準備的青年人說幾句話。即便在疫情之前，訂婚的夫婦們就已經需要面對不穩定的工作環境、計畫不確定的未來，然而現在就業環境變得更為動盪不安。我呼籲訂婚的夫婦們不要因此喪氣，反而要在今年紀念的大聖若瑟年中，學習聖若瑟所展現的「創意的勇氣」。在你們婚姻生活的旅程中，儘管你們的資源有限，永遠都要相信天主上智的安排。因為「有時，困境會從我們每一個人身上激發出一些我們從沒想過的潛能」（《以父親的心》，5）。不要猶豫向你們的家人、朋友、教會團體、堂區求助，來幫助你們作婚前準備及未來的家庭生活，因為你們可以向那些已經有豐富經歷的夫婦們學習。

在結束前，我想祝福那些因疫情被隔離而無法與孫子女們相聚共處的祖父母們，特別是那些年長的祖父母們，他們在疫情中尤其覺得孤單。家庭不能少了祖父母們，因為他們就是人類活生生的記憶，「這樣的記憶有助於建造一個更符合人性、更互相接納的世界。」⁷

⁷ 2021年世界祖父母及長者日文告：「我同你們天天在一起」（2021年7月25日）。

願聖若瑟能夠啟發所有的家庭，讓他們在這時代的鉅變之下，擁有創意的勇氣。願聖母瑪利亞在你們的婚姻生活中陪伴你們，強化相遇的文化，以面對我們這暗淡無光的時代裡的問題與困難。那些一直與主同行的人，沒有任何困難可以奪走他們的喜樂。你們要懷著熱誠活出你們的聖召。請不要垂頭喪氣和愁眉苦臉；你的丈夫、你的妻子需要你的微笑。你們的子女需要你們鼓勵的眼神。你們的本堂神父和教友家庭都需要你們的臨在及喜樂——來自上主的喜樂！

我以摯情向你們問安，並鼓勵你們在耶穌交付給我們的使命中勇往直前，並在「擘餅、祈禱」中（宗二42）持之以恆。

請不要忘記為我祈禱，我也會每天為你們祈禱。

在兄弟情誼中的

方濟各

2021年12月26日——聖家節

羅馬，拉特朗聖若望大殿

（台灣地區主教團 恭譯）



教宗方濟各

第30屆世界病患日文告

2022年2月11日

「你們應當慈悲，就像你們的父那樣慈悲。」
(路六36)

愛德路上與受苦者並肩同行

親愛的弟兄姊妹們：

30年前，教宗聖若望保祿二世設立了「世界病患日」，為了鼓勵天主子民、天主教醫療機構和公民社會，多多關注病患和醫護人員的需要。¹

感謝天主！過去這些年來的努力，在世界各地許多教會中開花結果，很多方面都有長足進步；但要保障所有的

¹ 參閱：教宗聖若望保祿二世，為創立世界病患日，致宗座醫療牧靈委員會主席傅倫里·安傑利尼樞機的信函，1992年5月13日。

病患，包括生活在極度貧窮與弱勢地區中的人，讓他們獲得需要的醫療服務及牧靈關懷，好使他們體驗到患病是與被釘十字架、死而復活的基督相結合，尚有一段長遠的路途要走。願第30屆世界病患日的閉幕禮，因疫情的緣故而無法在祕魯的阿雷基帕進行，而改在梵蒂岡的聖伯多祿大殿進行，能幫助我們成長、更親近地服務病人及他們的家人。

1. 如同天父滿懷慈悲

第30屆世界病患日所擇定的主題是「你們應當慈悲，就像你們的父那樣慈悲」（路六36），要求我們首先將目光轉向「富於慈悲的天主」（弗二4）——祂以慈父的眼光看照自己的子女，即使他們背離了祂。慈悲是天主最有代表性的名號。「慈悲」並非是一時間的情感流露，而是在天主所做的一切裡一股恆常的力量，充分呈現天主的本性。慈悲同時是力量與溫柔。因此，我們可以既驚嘆又感恩地說，天主的慈悲本身蘊含了父愛及母愛的面向（參閱：依四九15），因為祂以父親的力量和母親的溫柔眷顧我們，始終渴望賜予我們在聖神內的新生命。

2. 耶穌——天父的慈悲

天父的獨生子是祂對病患慈悲的愛的最高見證人。多少次，福音述說了耶穌與受各種疾病折磨的人相遇！「耶穌走遍了全加里肋亞，在他們的會堂內施教，宣講天國的福音，治好民間各種疾病，各種災殃」（瑪四23）。我們可以問問自己：到底耶穌為何對病患特別地

關懷？主派遣宗徒們傳揚福音並醫治病人，甚至讓這份關懷成為他們的重要使命。（參閱：路九2）

一位二十世紀的哲學家提出這樣的闡釋：「痛苦就是絕對的隔閡，絕對的隔閡使得人求助另一個人，呼求另一個人。」² 當一個人因著病痛而有了肉身軟弱與痛苦的經驗，心情自然沉重，產生恐懼，心中充滿種種疑問，面對所發生的事情，人生的意義反倒成為迫切的問題。說到這裡，怎能不想起那些無數的病患，他們在加護病房孤獨地度過人生的最後時刻，縱然有慷慨體貼的醫療人員照顧，但卻遠離他們生命中最親愛和最重要的人。這讓人明白，病患身邊有一些人跟隨耶穌——天主的慈悲——的榜樣，在患病的創傷上傳抹安慰的油膏、灑上希望的酒，為天主的愛作見證，尤其重要。³

3. 觸摸基督受苦的血肉之軀

耶穌邀請眾人如同天父滿懷慈悲，這份邀請對醫療人員具有特別的意義。我所念及的，是醫生、護理師、醫技人員、後援人員與看護人員，以及眾多慷慨奉獻寶貴時間服務受苦者的志工們。親愛的醫療人員，你們以愛和專業在病患的身邊服務，這服務超越職業的範圍而成為使命。你們觸摸到耶穌受苦的血肉之軀，你們的雙手可以成為天父慈悲雙手的標記。你們要意識到你們職業的尊貴高尚，以及應承擔的責任。

² 列維納斯，《痛苦的倫理》，痛苦。身與心，證據分享。J.-M. von Kaenel編輯，巴黎 1994年，第133~135頁。

³ 參閱：羅馬彌撒經書，頌謝詞第八式，耶穌，慈善的撒瑪黎雅人。

我們感謝天主，因為醫療科技日新月異，新的科技支援治療方法，給病患帶來莫大益處；醫學研究對病理學也有寶貴的貢獻，復健醫學也在專業和技術方面精益求精。縱然如此，這些進步也不能讓我們忘記，每一位病患在個人尊嚴或是痛苦軟弱上，都是獨一無二的。⁴ 病人本身總比疾病更為重要，也因此，沒有任何診療方法可以不去聆聽病人，不聆聽他們的病歷、焦慮和恐懼。就算病人藥石罔效，關懷總是需要的，總是要去安慰、總是能藉著親臨關懷來使人覺得關心勝過疾病。所以，我希望透過醫療人員的培訓，能夠幫助他們培養聆聽與同理的能力。

4. 醫療中心是「慈悲之所」

世界病患日也是給我們關心醫療中心的良好機會。數世紀以來，基督徒團體透過開設無數的「慈善撒瑪黎雅人的客店」來實踐對病人的慈悲，以愛與關懷服務各種病症的患者，特別是那些因為貧窮、社會所排斥或難以治療的疾病而無法獲得醫療照顧的人。這些狀況當中，孩童、年長者和最弱勢者尤其身受其害。許多傳教士如同天父滿懷慈悲，在福傳的同時，也設立了醫院、藥局與長期照護安養機構。藉著這些寶貴事業，基督徒體現出自己的愛德，並使得門徒們所見證的基督之愛更加真實可信。我特別想到那些在地球上最貧窮的地方，當地人都得長途跋涉才能找到治療機構，而且資源有限，只能做他們能做的。還有很多有待改善的地方，在一些國

⁴ 參閱：接見義大利全國外科和牙科醫生協會的談話，2019年9月20日。

家，取得合適的醫療服務是種奢侈，比如說，在一些貧窮國家，就沒有足夠的疫苗可對抗新冠病毒，甚至連簡單的疾病，也難以獲得藥物的治療。

在這脈絡中，我想再次強調天主教醫療機構的重要性：天主教醫療機構是寶貴的資產，是必須要保護與維護的。它們的貢獻勾勒出教會的歷史，表達了教會對病患和窮人的親近，以及對那些為人所輕忽的處境的關切。⁵ 多少宗教團體的創辦人，就是聽見了那些缺乏醫療照顧，或是不被妥善治療的弟兄姊妹的呼聲，傾盡一切為他們服務。今日也是一樣，就算是在已開發國家，他們的臨在也是一種祝福——不僅提供身體所需的專業醫療照護，更是給予愛的關懷，專注病患本身和他們的家人。在這丟棄文化盛行的時代，生命不見得受到歡迎，人不見得樂於生活，這些組織機構，就好似「慈悲之所」，能作為典範：使所有的生命，就算是最脆弱的生命，從開始到自然的結束，都能獲得保護和關懷。

5. 以親臨及接近來實踐慈悲的牧靈關懷

過去30年間，健康照護的牧靈關懷也日漸倍受重視。若窮人所受的最嚴重歧視是缺乏靈性的關懷——而病人是健康上的窮人——我們可不能忘記給予他們天主的親近、祂的祝福和聖言、聖事的施行，以及在信仰內成長茁壯的機會。⁶ 我想藉此提醒各位，陪伴病人和牧靈關懷不是特定志工的任務，探訪病人可是一份邀請，由

⁵ 參閱：三鐘經談話，於羅馬傑梅利綜合醫院，2021年7月11日。

⁶ 《福音的喜樂》宗座勸諭，（2013年11月24日），200。

基督交付祂所有的門徒。有多少病人和年長者正在家中等待著你的探訪！慰藉人的事工是每個領了洗的人的任務，而且要謹記耶穌所說的：「我患病，你們看顧了我。」（瑪廿五36）

親愛的弟兄姊妹們，透過瑪利亞——病人之痊的代禱，我為所有病患和他們家人獻上我的祈禱，願他們與肩負世界痛苦的基督結為一體，因而能尋獲人生的意義、安慰和信心；也為各地的醫療相關工作者祈禱，願他們能富於慈悲，在親自提供病患所需的醫療服務時，也給予病患兄弟情誼般的親近。

我衷心地給予各位宗座的祝福。

教宗方濟各

羅馬，拉特朗聖若望大殿

2021年12月10日——洛雷托聖母慶日。

（台灣地區主教團 恭譯）



教宗方濟各

2022年四旬期文告

「我們行善不要厭倦；如果不鬆懈，到了適當的時節，必可收穫，所以，我們一有機會，就應向眾人行善。」
（迦六 9~10）

親愛的弟兄姊妹們：

四旬期引領我們走向耶穌基督聖死與復活的逾越奧蹟，這也是我們個人及團體都得以更新的良機。在2022年的四旬期，我們可以默想聖保祿宗徒對迦拉達人的規勸：「我們行善不要厭倦；如果不鬆懈，到了適當的時節，必可收穫。所以，我們一有機會，就應向眾人行善。」（迦六9~10）

1. 播種和收成

聖保祿宗徒在這段話中呼應了耶穌最喜愛的撒種和收穫的圖像（參閱：瑪十三）。他向我們提到「時節」（kairós），即一個「播下美善，以待來年收成的適當時節」。那麼，什麼是我們的「適當時節」呢？四旬期正是這樣的一個適當時節，但我們整個的人生都是，

而某種程度上，四旬期則是其中的一個圖像。¹ 在我們的生活中，貪婪、驕傲，以及擁有、囤積、消費的渴望，往往占了上風，正如我們在福音比喻中看到的那個糊塗人的故事一樣，因為他以為只要倉房裡儲存了足夠的穀類和財物，他就可以高枕無憂（參閱：路十二16~21）。四旬期卻邀請我們悔改，改變心態，好讓我們發現生命的真與美不在於擁有，而在於給與；不在於囤積，而在於散播並分享良善。

最先播種的，是天主自己。慷慨大方的天主「一直在人類大家庭裡播下善良的種子」（《眾位弟兄》，54）。在四旬期間，我們要領受天主聖言，以回應祂的恩賜，因為祂的話「是生活的、是有效力的」（希四12）。經常去聆聽天主聖言，能使我們以開放且柔順的心接受祂的工作（參閱：雅一21），並在生活中結出果實。這會帶給我們莫大的喜樂，甚至召集我們成為天主的助手（參閱：格前三9）。只要能把握當下（參閱：弗五16），我們也能播下善的種子。天主要我們播種善良，這個召叫不能被視為一種負擔，而應視為是一種恩寵，造物主希望我們能因此積極地與祂豐盛的美善結合。

至於收穫呢？難道我們播種不是為了收穫嗎？當然是！聖保祿宗徒就曾指出播種和收穫的密切關係。他說：「小量播種的，也要小量收穫；大量播種的，也要大量收穫」（格後九6）。但我們在談論的，是怎樣的收穫呢？我們播下的「善」，所收到的初果就出現在我們自己以及我們的日常生活中，甚至在我們微小的善行中。

¹ 參閱：聖奧思定，《道理》243，9，8；270，3；En. In Ps. 110，1。

在天主內，任何的「不辭辛勞」，任何再微小的愛的行動，都不會徒然（參閱：《福音的喜樂》，279）。正如我們可憑樹木的果實辨別它們（參閱：瑪七16、20），一個充滿善行的生命，同樣也會發出光明（參閱：瑪五14~16），並且把基督的馨香帶給世界（參閱：格後二15）。脫離罪惡，自由地事奉天主，能為所有人的得救帶來成聖的果實。（參閱：羅六22）

其實，我們只能看到播下的種子所生長出的一小部分果實，因為按福音的諺語：「撒種的是一人，收割的是另一人」（若四37）。當我們為他人的益處而撒種，則是分享了天主本身的慈愛：「若我們願意開展工作後由別人收穫成果，並寄希望於播下的美善所暗藏的力量，這是崇高的行動」（《眾位弟兄》，196）。為他人的益處播下美善，讓我們免於狹隘的私利，並將不求回報的心態貫注在我們的行動中，使我們成為天主仁愛計劃的一部分，參與祂宏偉的視野。

天主聖言拓展並提升我們的視野，並告訴我們，真正的收穫是在末日的，也就是在那最終、永恆不滅的那一天。我們生活和行動的熟果是「永生的果實」（參閱：若四36），是我們在天上的寶藏（路十二33；十八22）。耶穌自己就用「麥子落在地裡死了，才能結出子粒」的意象作為祂聖死與復活奧蹟的標記（參閱：若十二24）；聖保祿宗徒則用同樣的意象，來談論肉身的復活：「播種的是可朽壞的，復活起來的是不可朽壞的；播種的是可羞辱的，復活起來的是光榮的；播種的是軟弱的，復活起來的是強健的；播種的是屬生靈身

體，復活起來的是屬神的身體」（格前十五42~44）。復活的希望是復活基督帶給世人的浩光，因為「如果我們只在今生寄望於基督，我們就是眾人中最可憐的了。但是基督從死者中實在復活了，做了死者的初果」（格前十五19~20）。那些藉著「同祂相似的死亡」（羅六5），而在愛中與祂親密結合的人，也要同祂的復活結合，以進入永生（參閱：若五29）。「那時，義人要在他們父的國裡，發光如同太陽。」（瑪十三43）

2. 我們行善不要厭倦

基督的復活，以永生的「極大希望」在我們的時代種下救恩的種子，使得人在現世也充滿了期盼（參閱：本篤十六世《在希望中得救》，3、7）。因夢想破滅而感到失望痛苦，對眼前的挑戰感到憂慮，對於自己的資源貧乏感到洩氣，都會使我們不禁將自己藏身於自我中心的心態當中，對他人的痛苦漠不關心。確實，即使是最富足的資源也有其限度：「少年人能疲倦困乏，青年人能失足跌倒」（依四十30）。然而，天主能「賜給疲倦者力量，賜給無力者勇氣，……仰望上主的，必獲得新力量，必能振翼高飛有如兀鷹，疾馳而不困乏，奔走而不疲倦」（依四十29、31）。四旬期召喚我們把信心和希望都放在天主身上（參閱：伯前一21），因為只有當我們雙目注視著復活的基督（參閱：希十二2），我們才能回應宗徒對我們「行善不要厭倦」（迦六9）的懇求。

我們祈禱不要厭倦。耶穌教導我們「應時常祈禱，

不要灰心」（路十八1）。我們祈禱，是因為我們需要天主。相信自己什麼也不需要，這是一種很危險的錯誤觀念。這次的疫情，若能讓我們更意識到個人和社會的脆弱，就願這個四旬期讓我們體驗到「相信天主」所帶來的慰藉；沒有天主，我們就不能存立（參閱：依七9）。沒有人能獨自獲得救恩，因為我們都在同一艘船上，都身處歷史的風暴當中。²當然，若是沒有天主，誰也不能獲得救恩，因為唯有耶穌基督的逾越奧蹟能戰勝死亡的污水。信仰並不能使我們免除生活的重擔和煩憂，但能讓我們在基督內與天主結合，並懷著不致失望的極大希望，來面對這一切，而基督給我們的保證，就是天主藉著聖神傾注在我們心中的愛。（參閱：羅五1~5）

我們對抗生命中的惡不要厭倦。願四旬期所要求的身體的齋戒，能強化我們的精神，對抗罪惡。讓我們能在懺悔與和好聖事中不斷地祈求寬恕，知道天主永遠樂於寬恕我們。³讓我們對抗貪慾不要厭倦，因為這種軟弱會讓我們變得自私並導向各種邪惡，在歷史軌跡上我們能看到各種引誘男女犯罪的方法（參閱：《眾位弟兄》，166），其中一項就是對數位媒體上癮，那會使人際關係變得薄弱。四旬期是一個有利的時機，讓我們抵抗這些誘惑，並透過與有血有肉的人接觸交流（同上，50），從而培養更加完整的人際溝通形式。（同上，43）

我們對近人積極行善不要厭倦。在這個四旬期，

² 參閱：教宗方濟各舉行的特殊祈禱時刻，2020年3月27日。

³ 參閱：三鐘經講道，2013年3月17日。

讓我們喜樂地施與，以實踐善行（參閱：格後九7）。那「供給播種者種子，而又供給食糧作吃食」（格後九10）的天主，讓我們每一個人不但有食物可吃，而且也能慷慨地對他人行善。雖然我們一輩子都能行善，但讓我們善用四旬期，去關心那些與我們接近的人，並伸手援助那些在生命路途上受傷的弟兄姊妹（參閱：路十25~37）。四旬期是一個恩寵的時期，好使我們去尋找那些有需要的人，而不是躲避他們；去接觸那些需要以關懷的耳朵及善言相待的人，而不是忽視他們；去探訪那些孤單的人，而不是遺棄他們。讓我們以行動來實踐我們的召叫：對一切人行善，並花時間去愛窮人和有需要的人，愛那些被遺棄、受排斥的人，那些受歧視，被邊緣化的人。（參閱：《眾位弟兄》，193）

3. 「如果我們不鬆懈，到了適當的時節，必可收穫。」

每年的四旬期都提醒我們：「行善並非一勞永逸的事，而愛、正義和團結關懷亦非如此，我們必須每天為此努力」（《眾位弟兄》，11）。讓我們祈求天主賜給我們如農夫般的耐心和毅力（參閱：雅五7），一步一腳印地持續行善。如果我們跌倒，讓我們向天父伸出手來，因為祂一定會拉我們一把。如果我們不慎迷失，如果我們受到邪惡者的誘惑，我們不要猶疑，要立刻轉向天主，因為「祂是富於仁慈的」（依五五7）。在這個悔改的時期，藉著天主的恩寵和教會的共融，讓我們持續行善不要鬆懈。行善的土壤是由齋戒所預備，以祈禱澆灌，並因愛德而豐足。我們要堅定地相信「只要我們

不放棄，在適當的時機我們就會收成」，同時，因著堅忍，我們能獲得所應許的（參閱：希十36）自身的得救，以及他人的得救（參閱：弟前四16）。基督為了我們的緣故而付出生命（參閱：格後五14~15），我們若能培養對所有人的兄弟情誼，我們便與基督結合為一，並能預嘗天國的喜樂，那時，天主將成為「萬物之中的萬有。」（格前十五28）

願童貞瑪利亞——她孕育了救主，並把「一切事默存在自己心中」（路二19），為我們祈求忍耐的恩賜。願她以慈母的臨在陪伴我們，好能在這個悔改的時節帶來永恆救恩的果實。

教宗方濟各

羅馬，拉特朗聖若望大殿

2021年11月11日，都爾·聖瑪定主教紀念日

（台灣明愛會 恭譯）



✠ 2022
天主教四旬期愛德運動

行善不要厭倦！
應向眾人行善！

（參閱迦六
9-10）

(Galatians 6:9)

Let us not grow tired of doing good!

2021年第六次主教團會議

[秋季常年大會]紀錄（摘要）

時間：2021年11月22~25日

地點：主教團辦公大樓（台北市安居街39號）

出席：李克勉主教、鍾安住總主教、劉振忠總主教、黃兆明主教、蘇耀文主教、林吉男主教（台南教區宗座署理）、吳終源神父（嘉義教區署理）

主持人：主教團主席——李克勉主教

列席：達保祿蒙席

紀錄：陳科神父

會前禱（略）

達保祿蒙席致詞（代替佳安道代辦）

- 教廷駐華大使館再次肯定主教團舉辦的全國福傳大會，並鼓勵主教們同樣地開啟世界主教代表會議教區階段的進程（2021~2023）。該次世界主教代表會議主題為：「以共融、參與及使命來體現共議性的教會」。共議精神乃是教會的本質。所以教宗方濟各希望教會全

體都能參與，彼此互相聆聽，而主教從中辨明天主聖神的聲音（參閱：《準備文件》及《手冊》），藉此重新並一起踏上這靈修之旅，以加深我們彼此間和與地區教會（教區）的關係，也促進各地方教會彼此間的共融。因此，在世界主教代表會議教區階段的進程，主教——教會託付給他們來領導的人——扮演一個不可取代的角色，並且有一個重要任務要完成：「牧者們不應害怕聆聽天主託付給他們的羊群。諮詢天主子民。」（《準備文件》，14）

- 世界主教代表會議祕書長格雷奇樞機向在召開秋季會議的美國主教團作一視訊致詞，¹談到世界主教代表會議。他勉勵主教們為教會全體的合一努力，並且要維護平信徒與聖統間的良好關係，一起尋找天主的旨意：彼此聆聽並不取代主教們辨明的責任。致詞內容亦可給其他主教們參考。

- 達保祿蒙席感謝主教團為推動《願祢受讚頌》所作的貢獻。照料受造界此使命日益迫切。聖座促進人類整體發展部對生態問題，以及環境汙染所造成的人道危機和各種問題，特別關注，因此為提倡環保意識及生態靈修，建立了一平台：www.laudatosiacionplatform.org

- 最後，鼓勵主教們為福傳，以及為癒合教會所受的創傷努力。

報告

¹ https://www.youtube.com/watch?v=JCAVCZqO_AE&t=19s

一、祕書處

- A、1990年9月21日遭黑手黨暗殺的義大利審判官 Rosario Lavatino於今年5月9日被列為真福。宗座促進人類整體發展會藉此機會來函，引用教宗所言：「許多人感到被體制拋棄而感到孤單、恐懼和不安，助長各種犯罪集團的擴展」（《眾位弟兄》28），期盼各主教團能任命一負責人，與該部會在當地教會合作，打擊社會的貪腐問題。
- B、FABC最新消息：
- 祕書處將移到曼谷。祕書處事宜要等財物的轉移確定之後，才會執行。
 - 成立新中亞地區主教團
 - FABC成員報告於2022年2月呈交FABC祕書處。
 - 主教團的世界主教代表會議教區報告亦要呈交FABC祕書處。
- C、奇達基金（Chuta）今年捐款USD60,000.-（NTD1,672,800.-）明愛會呼籲藉此捐助CRF（Corona Relief Funds／宗座疫情救濟基金會）。可參考2020年7月11日第二次主教會議臨時動議決議：「Chuta捐款14萬美金，壹萬美金捐給緬甸災民，壹萬歐元捐給疫情基金會（Covid-19 Relief Fund），兩筆捐款都匯寄台灣明愛會，由明愛會轉寄給相關單位。」

D、總務報告：

1. 貴和段212地號鄰戶占地事宜，委任輔大法務室許律師協助於110/10/29送件提出民事調解聲請狀，尚待法院通知。（附件：民事調解聲請狀及委任狀）
2. 111年度基督君王節募款卡片作業流程及印製數量。
3. 六樓七間主教房冷氣機改裝成日立靜音型冷氣，每台含安裝預估8萬元已編列於111年度預算。

E、宗座平信徒、家庭及生命部來函。

二、社會發展委員會（明愛會）

三、教義委員會聖經組

四、移民觀光牧靈委員會

五、福傳委員會家庭組

六、福傳委員會青年組

七、禮儀委員會

八、教育文化委員會

九、原住民委員會

十、真理電台（「紐約中美聯誼會」幫助募款）

十一、「生活、科學與信仰系列講座」報告

- 十二、宗教交談暨基督徒合一委員會
- 十三、台北總教區生命倫理委員會
- 十四、福傳委員會（羅志偉神父報告）
- 十五、宗座善會（預算）
- 十六、健康照護牧靈委員會（預算）
- 十七、童軍委員會（預算）

提案

一、祕書處

A、主教團祕書處111年預算及業務計畫書。

說明：

- 1、參閱附件【111年度預算書】及【111年度業務計畫書】。
- 2、本案提請董事會討論議決通過後，報請主管機關核備。

決議：同意，通過。

B、各教區提交世界主教代表會議教區階段的諮詢報告日期。

說明：世界主教代表會議宣布，教區階段的諮詢日期從2022年4月延長至2022年8月15日，為使各教區的天主

子民能參與其中。原定各教區的提交報告的日期為2022年1月，要重新規定。

初步計劃：

決議：各教區2022年4月30日提交報告主教團（英文）。教區報告旨在反映教區實際狀況，因此，在諮詢過程中若遇到困難，以致某次諮詢會議無法召開，亦可列為報告內容，作為主教辨明的事項。

C、主教團祕書處及委員會員工調整薪資

說明：並從2022年1月1日起，主教團全體員工調整薪資，每月增加3%。主教團最高月薪為到5萬元，超過5萬元不再調整薪資。年終獎金仍按照員工守則第十六條所規定而頒發。

決議：同意，通過。

二、社會發展委員會（明愛會）

提案：請台灣地區主教團（CRBC）儘速與聖母聖心會（CICM）簽約，解決座落於台北市中山北路一段二號九樓（中央大樓九樓場地）之永久使用權。

說明：

- 1、天主教聖母聖心會（CICM）於1974年興建中央大樓時，台灣主教團（CRBC）曾以德幣四十九萬馬克交聖母聖心會（CICM）保管，並協議有永久性的使用權。

2、台灣地區主教團（CRBC）將中央大樓九樓交於台灣明愛會（CARITAS-TAIWAN）及台灣明愛互助協會（CARITAS-ASEDROC）管理使用，開展社會服務工作至今。

3、為避免日後聖母聖心會（CICM）為土地使用權之爭議。

辦法：

1、簽訂一份永久性使用權協議書（2022年一月開始）。

2、或「更名」聖母聖心會（CICM）為台灣地區主教團（CRBC）的權狀擁有者。建議：以簽約為優先選擇。

決議：繼續與聖母聖心會溝通，以尋求互惠的解決方法。

三、禮儀委員會

提案A：有關主教團2021年春季會議決議通過「福傳委員會家庭組」所提之「『重發婚姻誓願』更正為在感恩祭中加入『婚姻紀念』相關儀式。」提請再議。

說明：

1、教會在1991年頒布新版的《婚姻禮典》（Ritual del Matrimonio），其中附錄三「在彌撒中祝福慶祝結婚周年的夫婦」內，有一式「更新婚姻生活承諾」

（見提案A附件 第4~5頁）。

2、此儀式的意義如標題所示，其重點在接受天主的「祝福」，並「更新」在婚姻典禮中，彼此在天主及教會面前所做出的承諾。

3、應以教會正式頒布的版本作為地方教會使用的依據，且這個儀式更加符合「更新婚姻生活承諾」的意義，也更加具有禮儀性。

辦法：

1、將此「更新婚姻生活承諾」儀式翻譯成中文。

2、經由主教團商議並決議。

3、公布以提供堂區使用並實施。

決議：同意，通過，並請禮儀委員會以「重申婚姻生活承諾」公布此文件。

提案B：有關祭台的形式及材質原則，提請主教團會議決議出一具體原則，以提供台灣地方教會在建築禮儀空間時可茲遵循。

說明：

1. 「新約的祭台是主的十字架，由那裡湧流出逾越奧蹟的聖事。在作為聖堂中心的祭台上，十字架的祭獻藉著聖事的標記而臨在。祭台也是上主的餐桌；天主的子民應邀入席。在某些東方禮儀中，祭台亦是墳墓的象徵（基督真的死了，也真的復活了）」

（《天主教教理》1182）。「教會舉行感恩祭所聚集圍繞的祭台，代表著同一個奧蹟的兩面：主獻祭的祭台和主的餐桌。很明顯，基督徒的祭台就是基督自己的象徵：祂臨在於信友的聚會當中，奉獻自己，作為我們和好的犧牲品；祂同時交付自己，成為從天上賜下給我們的食糧。……聖安博說：『祭台代表基督的身體，而基督的身體就在祭台上』。」（《天主教教理》1383）

2. 因此，教會對祭台的形式及材質極其慎重地做了明確的原則性規定（請見附件：《天主教法典》1236條 - 1項，以及《彌撒經書總論》298~301）
3. 台灣教會教堂禮儀空間內的祭台，材質具多樣性，有石質、木質、壓克力等；至於形式方面，有的是固定式的，也有可移動的。其中有些是符合教會的規定，有些則不符合規定。
4. 建請主教團會議按教會的教導與規定，為台灣教會教堂禮儀空間中的祭台，擬訂能夠適應本地文化的建造原則。

辦法：

1. 參考《天主教法典》1236條 - 1項，以及《彌撒經書總論》298~301。
2. 可訂出以下原則：
 - 1) 形式方面：所有聖堂宜設有一座「固定祭台」所

謂「固定祭台」，是指與地面固定相連，不能移動的祭台。因此，祭台應是固定的，並應舉行過奉獻禮。

- 2) 材質方面：固定祭台的「桌面」（*mensa altaris*）首選應是石質的，且是以天然石製成，但准予採用其他高貴、堅固和精細的質料，如上等珍貴的堅硬木質材料。祭台的支柱，即支撐桌面的基礎部分，可由石質或其他高貴、堅固的質料，如上等珍貴的堅硬木質材料製成。

- 3) 從現在開始執行。

決議：同意，通過。（祕書處撰寫法令呈交傳信部，通過後公布）

提案C：有關終身執事職務在台灣地方教會的設置。

說明：

1. 「梵蒂岡第二屆大公會議恢復的終身執事職，乃貫徹古老的傳統和特例騰大公會議的明確決定，在過去幾十年間，已經在教會各地蓬勃發展，而且帶來大有可為的成果，尤其有助迫切的新福傳工作。」（《培育終身執事的基本守則／終身執事職務及生活指南》聯合公告）
2. 值此台灣教會甫完成福傳大會，即將展開福音傳播新頁之際，終身執事職務的培育與設置，應有助於未來福傳事工的推行。

3. 終身執事職務的設置不僅是出於教會功能性的需求，也應是教會聖統完整結構的考量。「自宗徒時代以來，教會已有執事是服務的記載。……梵蒂岡第二屆大公會議表明，為配合歷久不衰的傳統，可以使執事職務恢復起來，成為教會聖統內一個本有而固定的階級。」（《培育終身執事的基本守則／終身執事職務及生活指南》2）
4. 此外，決定建立終身執事職，教會也提出了背後三個原因：1）希望以執事的功能滋潤教會，否則在很多地方將難於進行教會的服務；2）有意對那些某程度上已經履行類似執事服務的人士，透過授予聖秩以加強他們的恩寵；3）考慮到為那些缺乏聖職人員的地區提供聖職人員（參：同上）。以上三個背後原因多少也回應了台灣教會的需求。
5. 了解主教團已經過幾次的討論，但禮委會在例行會議中，仍考慮到台灣教會的完整結構與福傳牧靈需求，尤其是禮儀上的需求，盼望主教團能再予以考慮及討論。

辦法：

1. 因為主教團已討論多次，許多層面應該多少已獲得共識。
2. 若是針對教區經濟的問題，是否可以參照一些地方教會的作法，教區在遴選候選人時，可依照自身的經濟情況，對候選人的培育經費及未來領受聖秩後的生活費用，不論是自費或教區補貼或募款專用

等，均加以明確規定。而有意接受培育參與聖職工作者，也可按自身的經濟狀況予以回應。

決議：按照傳信部2014年5月13日來函中的原則及教會法的程序處理。由於目前台灣地方教會的條件尚有差距，如有適當人選，可成立小組研究如何進行。

四、全國傳教協進會章程修訂小組提案

說明：

一、本小組依據主教團2021年春季會決議成立，由各教區神職及教友代表組成，已召開三次全體會議及一次核心小組會議。

二、上述會議討論要點：

（一）推選核心小組成員七人依據教會相關文件精神，²先擬章程草案，再提交全體會議討論。擬訂原則如下：

1. 教友與聖統組合的共融團體。
2. 具有普世幅度的教會法典的準則。
3. 財務委員會成員不在傳協會內。

² 相關文件為：A. 梵二文獻；B. 1983《天主教法典》；C. 1988《基督信友平信徒》勸諭；D. 1992 信理部〈從共融的觀點看教會〉主教函；E. 2015 教宗方濟各〈紀念世界主教會議 50 週年致詞〉，以「同道偕行」的思想來闡述一個行走的教會為羅馬主教的含義；F. 2018《主教共融》（Episcopalis Communio）宗座憲令；G. 2020 年 7 月 20 日《堂區團體的牧靈轉變，為推廣教會福傳使命服務》訓令。

4. 堂區結構需要以福傳使命為核心。建構「相遇文化」必須貼近人群，顧及區域內居民的需要與特質。
5. 堂區組織在教會內的「共負責任、透明管理」。促進「諮詢」共融的靈修。
6. 主教團、教區和（鐸區）堂區三層面。

（二）按照教會法法條，並與普世教會一致，建議將堂區「傳教協進會」改為「牧靈委員會」及「經濟委員會」。為能有效推動牧委會的組織，修改完成之後的章程，需要培育神父、教區傳協成員、堂區幹部及教友了解其精神。

（三）完成堂區層面章程指南之內容討論（參閱附件）

（四）擬訂堂區經濟委員會相關原則：

1. 世界財務管理愈趨完備，會計規章嚴謹，教會財務管理若不能超越，至少不落人後。
2. 堂區帳務要建立的是「誠信與負責」，因此，需要公開透明，公款必需存在法人帳戶，不得存在私人帳戶。
3. 需要具有會計背景的人管理帳務，管錢的跟管帳的要分開。依「堂區團體的牧靈轉變」訓令（102）主任司鐸為當然主席，委員至少三人，任期與牧委會委員同，可連任。
4. 各教區有附設社福單位，因此，也要符合「全國性

社會福利財團法人會計處理及財務報告編製準則」辦理。

擬辦：

- 一、「堂區牧靈福傳委員會指南」已完成（參閱附件），主教團一讀通過後，交由核心小組修訂，修訂後再送主教團審核。
- 二、本小組將繼續討論「堂區經濟委員會指南」、「教區牧靈福傳委員會指南」及「全國牧靈福傳委員會章程」（尚未完成）。
- 三、上述文件完成並經主教團核可後，因全國傳協任期與各教區、堂區之傳協／牧委會任期環環相扣，各教區、各堂區之傳協／牧委會相關人負留任至完成三層面章程修訂完成為止。

決議：同意、通過。將之列為2022年春季會議第一提案，繼續討論。

五、新竹教區提案

提案A：成立台灣地區主教團門徒讀經班培訓總會暨組織章程，以推動各教區設立門徒讀經班核心小組，與培訓總會充分合作，共同透過門徒讀經班，提升教友門徒意識，以福傳作為終身使命與職志。

說明：組織章程內容如下：

第一章 總則

一、名稱：台灣地區主教團門徒讀經班培訓總會（以下稱本會）

二、宗旨：

為提升教友門徒意識，俾使教友在靈修的基礎上作信仰生命的更新，明確自己的神恩，以福傳為終身的使命與職志，作基督的門徒，活出基督的生活樣式，本會設立目的為偕同各教區共同推廣【門徒培育課程】，培育各教區【門徒培育課程】輔助員，以促使各教區【門徒培育課程】教材內容與課程進行方式具一致性，以符合教會福音之教導。

三、目標：

- （一）協助各教區設立核心小組。
- （二）召集各教區培訓員每週共同預備課程。
- （三）規劃執行各教區門徒培育課程帶領者（輔助員）之培訓。
- （四）協助各教區輔助員進行「期中回顧」、「期末回顧」、「門徒厄瑪烏」避靜活動等課程。

四、本會神師由主教團主席或主席指定之神長擔任之。

五、本會為確保課程教材內容符合教會福音之教導，需聘請至少兩位神學或聖經神學博士為聖經指導神師，見附件（一）。

第二章 組織與成員資格

一、本會設總召集人一名，由培訓員互相推舉，同意票數超過總人數二分之一者獲得任命，任期兩年，得連任一次。

二、本會為推廣【門徒培育課程】，並確保其課程品質與內容具有一致性以符合教會福音之教導，據此執行輔助員之培訓，因此應與各教區之門徒讀經班核心小組密切合作，從事門徒培育、統一課程及門徒事工之推廣。

（一）各教區之門徒讀經班核心小組：

各教區門徒讀經班核心小組應由主教指定之相關神長輔導，成員包含：

1. 輔助員：凡願意進入核心小組帶領門徒課程之結業組員，經核心小組邀請，完整參與該年度輔助員培訓課程者即為輔助員。
2. 資深輔助員：輔助員實際帶領門徒課程二年（含）以上者為資深輔助員。
3. 核心小組負責人（總協調員）：由資深輔助員經選舉獲全體輔助員二分之一同意即當選之。自當選之日起自動成為本會成員，至任期結束為止。總協調員代表該教區核心小組，協調並協助每週備課事務，及各項活動之分工與執行。

（二）本會成員說明：

1. 創始培訓員：為本會當然成員，目前共有19位創

始培訓員，成員介紹如附件（二）。

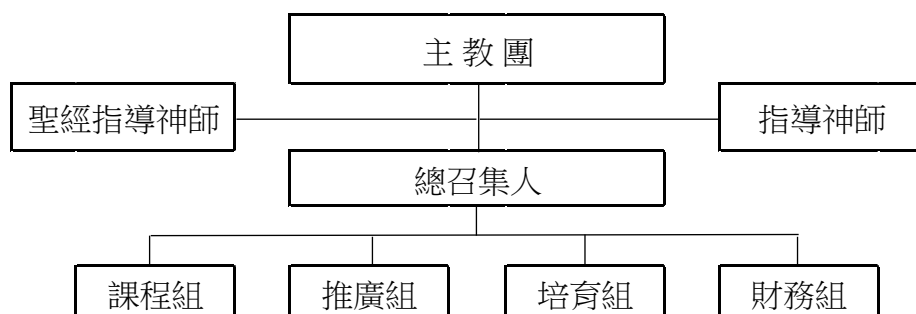
2. 新進培訓員：具有資深輔助員資格，由三位培訓員提名推薦，經本會人員三分之二出席、三分之二票數同意始獲得任命。
3. 各教區核心小組總協調員。

（三）本會與教區門徒讀經班核心小組關係說明：

本會與各教區之門徒讀經班核心小組為任務共同體——推廣讀經，培育教友做主門徒及福傳事工之推動。為使各教區之門徒培育課程一致化，各核心小組應配合本會下列事項：

1. 使用本會提供之教材內容、課程進行方式。
2. 參與本會規劃之培訓課程及核心小組年度活動。
3. 共同合作推展該教區門徒課程之年度活動。

三、本會依設立目標設有四個工作小組，組織圖如下：



第三章 權責與分工

- 一、總召集人：對外代表本會，對內負責統籌本會之發展，及年度各項工作的執行，召集各組工作會議，派任各項工作負責人。
- 二、各教區之核心小組至少應有2名本會之培訓員，負責每週備課以及相關培訓工作。
 - （一）協助各教區之總協調員推行門徒讀經班事務，舉辦相關各項活動。
 - （二）各教區輔助員備課班之主持人。
- 三、依推動會務之功能性需求任命者，如會計職務；因特殊任務派遣需求任命者，如派遣至新教區建立核心小組或培訓課程等。

培訓員未參與上述任務達三年者，自動退出培訓總會：

四、各項工作分類與職掌：

- （一）課程組：負責蒐集教材問題，並提出修訂方案，確認調整之校對。
- （二）推廣組：依本會之發展進度，推動【門徒培育課程】，代表本會定期視訪各教區核心小組，與其他善會之合作共融。
- （三）培育組：執行年度各項避靜與培訓活動及課程。

(四) 財務組：負責帳冊管理與本會各項經費之收支。

第四章 會議

- 一、備課會議：每月一次，執行四週課程之備課工作。
- 二、定期事務會議：每月一次，回報各組之工作狀況與進度。
- 三、課程教材會議：每年開課前一月，舊約、新約手冊印刷前，依需求召開會議。
- 四、培訓課程會議：執行各教區門徒讀經班避靜、年度活動與培訓課程前，依需求召開會議。
- 五、聖經指導神師會議：每年召開一次，討論課程與教材需調整之內容。

第五章 經費

來源：各教區核心小組每年輔助員會費與捐款之收入提撥10%；或指定針對本會相關工作之專款捐贈。供本會相關行政事務、課程修訂、教材充實及赴各教區核心小組支援年度培訓、避靜之用。不足之金額由本會自行籌措。

第六章 附則

- 一、本章程未盡事宜，依教會相關法典規範，並據此章程之精神按需要訂定施行細則。

二、本章程需經培訓總會會議通過，並經主教團批准後實施，修正亦同。

地址：新竹主教公署（300新竹市北區中正路156號）

電話：03-5254198分機225

決議：同意，通過。

提案B：主教團【門徒】培訓總會為使門徒培訓課程發揮應有之效能，達成本會成立之目標，咨請同意【門徒】培訓總會（以下稱本會）暨各教區門徒讀經班核心小組之合作方案。

說明：台灣地區主教團門徒讀經班作為一善會組織必須要有它有關合作方案及培訓的規則。

壹. 本會負責事務如下：

- 一、為維持【門徒】培育課程之設計理念，本會負責訓練、培育、推廣，解釋此課程架構與內容，期符合教會之教導與福音精神，發揮門徒培育課程之效能。
- 二、本會負責教材統合、校對、製作等執行工作，使各教區核心小組專務課程之帶領。
- 三、本會派遣專人推廣並輔導籌設各教區之核心小組。
- 四、本會協助各教區執行門徒課程之年度活動與避靜。
- 五、本會負責執行年度各教區輔助員之培訓課程。

貳. 各教區負責事務如下：

- 六、各教區接受本會派遣之培訓員至該教區推廣門徒讀經班課程。
- 七、各教區依門徒讀經班開設之數量，達8（含）個班以上者，須接受本會輔導成立門徒核心小組，選出總協調員，開始由該教區自行運作。
- 八、各教區之總協調員須配合本會之事項如下：
- 九、協助並協調每週輔助員課程備課之事務工作。
- 十、協助並協調門徒課程年度性之活動，如逾越晚餐活動、期中回顧、期末回顧、門徒厄瑪烏避靜，結業活動等。
- 十一、各教區之核心小組至少須有2位輔助員參與本會成為培訓員，並參與本會每週之備課，才得在該教區之核心小組執行輔助員備課。
- 十二、各教區之所有輔助員須完成本會舉辦之年度培訓課程，才得參加課程備課，成為帶班輔助員。
- 十三、各教區之門徒培育課程內容、各類手冊及課程進行方式均須依照本會當年度制定之版本，不得自行修改。
- 十四、各教區門徒核心小組於每年二月提撥其前一年度輔助員會費與捐款收入之10%，作為本會收入來源。

決議：同意，通過。

六、聖職委員會（總修院）

A、提案：總修院院長三位候選人

說明：由於主教團在巴黎外方傳教會會士——方立天神父離職後所徵詢的候選人，三位均無法接任總修院院長職務，故聖職委員會主席——李克勉主教被迫暫時代理院長職務，並於2021年7月28日致函稟告傳信部部長塔格萊樞機此事。

2021年10月6日（三）2021年第5次主教團會議提案：「李克勉主教代理總修院院長職務事宜」，決議為「請主教團依照優先順序提供三位候選人名單，附上三人的履歷表，透過大使館給傳信部部長。」

聖職委員會主席想尋找另一個第三位候選人。為得到共識，故需要重新討論。

決議：同意尋找另一個第三位候選人。

七、嘉義教區

提案：本教區梅山母子聖母態像（Our Lady of Chunghua enshrined at the Shrine of the Our Lady of Chunghua in Meishan, Chiayi County）已申請獲宗座認可加冕，特邀請宗座傳信部部長蒞臨主禮，我們謙恭地請求主教團幫我們邀請塔格萊樞機作為梵蒂岡的代表來台灣主禮活動。因為宗座加冕的活動在台灣第一次舉辦，由樞機主教帶領我們要讓這個活動更有意義。他的臨在也能特別勉勵台灣教會福傳的工作。懇請主教團同

意並協助相關邀請事宜。

說明：依據嘉義教區參議會2021年11月16日決議辦理，送主教團秋季會議討論。建議邀請樞機來主持2022年中華聖母宗座加冕日期：8月13~14日、8月20~21日、9月9~11日、10月8~9日。

決議：同意，通過。祕書處致邀請函給塔格萊樞機。中華聖母宗座加冕日期定為：8月13~14日或8月20~21日，由塔格萊樞機選擇。

八、提案單位：社會發展委員會「傳播組」——亞洲真理電台

A、提案：懇請恢復原來的「大眾傳播委員會」之設置及更名為「社會傳播委員會」

緣起：2018年6月底後，亞洲真理電台中文部進入全面數位化的新紀元，無論從播出的型態到對外傳輸都有新風貌。同年11月23日懷著忐忑的心情，首先推出第一次「真理新聞」，使真理電台台北中文部梵蒂岡同步邁進網路新聞的新世代。目前每周台灣教會的新聞至少有2~4則，加上梵蒂岡電台新聞及有關世界社會與正義活動的報導，可供使用的材料極為豐實。因此本台已積極推播「真理新聞」。感謝信友、特別是男女修會聯合會在經費上的支持。2019年主教團秋季會議同意在各教區設置新聞連絡窗口，並籌設天主教台灣傳媒中心。

說明：1. 為「真理新聞」之需要，2019年主教團秋季會議同意在各區設置新聞連絡窗口，增加各地教會活動

的曝光率，本台更擴大與各教區合作，尤其是在傳媒人員培訓工作必需落實，也讓教友藉著教區重要活動及服務事工較高的曝光率，拉近教友和教會的關係。目前各教區皆已完成媒體組的設置，且與本台互動密切。但仍祈請於高雄和台南等地區有一說明會之可能，以使教區傳媒組與本台之合作更順遂。

2. 本台原屬大眾傳播委員會（如附件），針對疫後教會傳播媒體所需甚殷，而港澳等地皆設有傳播中心（香港教區視聽中心、澳門教區社會傳播中心），2019年秋季會議同意在台灣籌設傳播中心之計畫，為讓天主教台灣傳媒中心之建置有所依循，故建請恢復「大眾傳播委員會」之設置案暨更名為「社會傳播委員會」。

決議：同意，即日生效。有待提名執行長。

社會傳播委員會建置建議委員

主任委員	主教團社會傳播委員會主任委員
執行長	由主教團社會傳播委員會主任委員聘任
委員	男修會聯合會主席
委員	女修會聯合會主席
委員	聖言會代表
委員	耶穌會代表（光啟社）
委員	天主教之聲傳播協會代表
委員	平面媒體代表
委員	學者專家代表
委員	教友代表
委員	教友代表

亞洲真理電台之變遷報告

- 1958年亞洲主教會議，傳信部長雅靜安樞機親臨主持，鑒於媒體無遠弗屆，為福傳有利工具，決定建立一座電台，為亞洲人民服務。
- 馬尼拉總主教桑多斯（Cardinal Santos）樞機拜會德國，獲得應允援助。
- 1965年動工，1969年正式啟用
- 1974年教廷大眾傳播委員會主席德思古總主教，召集亞洲各國主教團代表在香港討論真理電台的任務，獲六點共識：
 1. 亞洲主教團協會（FABC），負責真理電台向亞洲廣播。
 2. 亞洲主教團協會大眾傳播委員會（FABC-OSC）與菲律賓聖統合作。
 3. 關於財務，與傳信部及支援單位訂定明確合同。
 4. 馬尼拉教區負責國內廣播。
 5. 亞洲各主教團，負責當地節目製作中心。
 6. 對真理電台的總開支，每一主教團分攤一部分，以示合作。
- 「真理電台」成立20周年，德國突然宣布要逐漸縮減援助，經派員前往溝通，德國答應暫時繼續支援，但亞洲主教團協會，亦應設法自力更生。1996

年改組會議：亞洲主教團協會特派大眾傳播委員會執行秘書長愛雷神父及總台節目部戴蒙席參加。

- 1996年改組會議：由中國主教團大眾傳播委員會負責主導「真理電台中文部」，並成立新董事會。

新董事會成員〈共七人〉：

董事長：錢志純主教

執行董事：柯博識神父〈聖言會〉

黃敏正神父〈男修會聯合會主席〉

李碧圓修女〈女修會聯合會主席〉

鮑立德神父〈光啟社〉

蘇樂康神父〈馬尼拉總台〉

劉巨烘〈教友〉

辦公室異動：

1969年起，製作中心設立在馬尼拉，耶穌會負責督導。

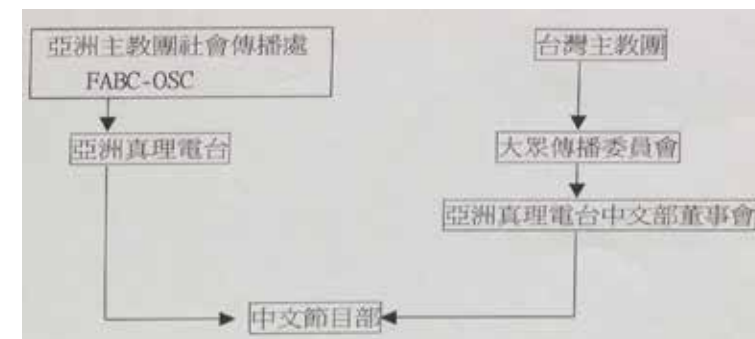
1984年，製作中心遷回台灣光啟社。

1992年遷入耕莘文教院。

1999年遷入聖言會大坪林。

2013遷入台灣主教團祕書處。

2001年12月7日董事會議：訂定「真理電中文部組織章程」



主教團成立財團法人辦理完成後，真理電台的收支應納入主教團會計體系。

- 中文部辦公室6名工作人員：

主任

節目企畫

導播

牧靈人員

網路編輯

行政人員

- 2016總部宣布短波部分即將在2018年6月結束，並全面建置網絡平台。有鑑於港澳等地都設有傳播中心（香港教區視聽中心、澳門教區社會傳播中心），懇請主教們考慮在台灣設置傳播中心的可能。
- 2017隨著中國大陸政治的開放與經濟的起飛，已有部分信友可以承接製作節目，原本台灣擔負的「境外」服務「對大陸廣播服務任務」將告一段落。
- 2018主教團秋季會議獲支持建立教區「媒體小組」，並於台灣主教團社會發展委員會「傳播組」，由真理電台擔任「傳播組」主責單位，以建立完整傳播網絡，統合彙整各教區的訊息，於真理電台網路平台播出。「傳播組」定期舉辦「媒體小組」成員的共融與培訓，隨後即加強與各教區合作，2018年11月23日開始製播「每周真理新聞」，將各教區活動於「每周真理新聞」精要作播出，目前持續進行中。

臨時動議

一、主教團福傳委員會

提案：全國福傳大會成果報告

說明：主教團召開全國福傳大會，旨在各堂區落實全國福傳大會的決議，即《堂區牧靈及福傳手冊》（參閱：《月誌》391期）。鑑於全國福傳大會已於2021年8月8日閉幕，有待教區提交成果報告。

決議：於2022年主教團第一次會議（春季會議）討論具體進行方法。

備忘錄

- 主教團與男女修會會長合作會議

時間：2021年11月26日，10:00

地點：中央大樓，10/F，（台北市中山北路一段2號）

- 2022年主教團春季常務委員會

時間：2022年3月31日（四）15:00

地點：主教團辦公大樓（台北市安居街39號）

- 2022年主教團春季常年大會

時間：2022年4月18~22日

地點：主教團辦公大樓（台北市安居街39號）



HOME > BOLLETTINO > 2022 > 02 > 15

請辭與任命， 2022.02.15

[BOL110]

嘉義（台灣）主教任命

教宗聖父任命嘉義教區朴子基督君王堂主任司鐸浦英雄神父為嘉義教區主教。

履歷

浦英雄主教 1958 年 8 月 26 日誕生於嘉義阿里山（台灣）。1980 年獲得天主教輔仁大學哲學學士學位，1985 年輔仁聖博敏神學院神學學士學位。1994~2000 年就讀德國聖奧斯定大學，獲得神學碩士學位。

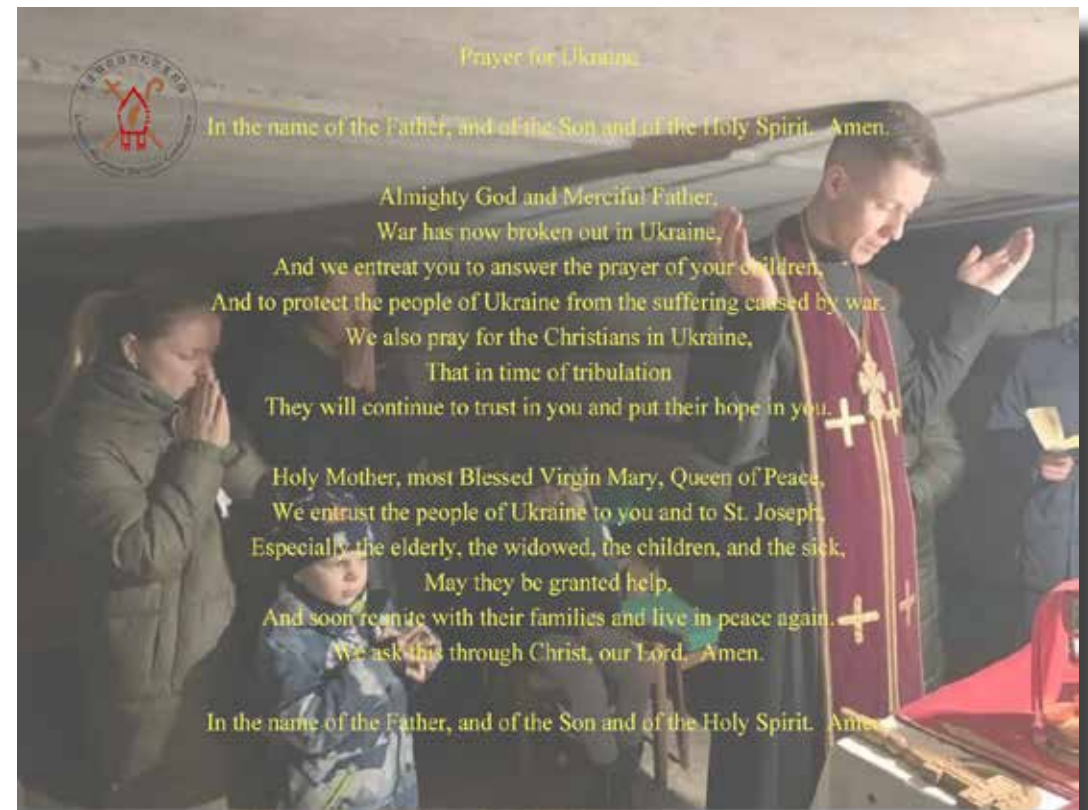
1987 年 1 月 1 日晉鐸。

晉鐸後承擔以下職務：聖若望主教座堂主任司鐸（1988~1994）；嘉義教區祕書長（2000~2016）；梅山聖地本堂主任司鐸（2003~2004）；聖若望主教座堂主任司鐸（2004~2016）；司鐸參議會司鐸（2008~2009）；原住民牧靈委員會主任委員（2009~2010）；禮儀委員會主任委員（2010~2011）；牧靈區指導神師（2011~2013）；聖山管理委員會委員、梅山朝聖地管理委員會委員、經濟建築委員會委員（2013~2014）；福傳員／學生神師（2014~2015）；司鐸諮議會司鐸（2015~2016）；安息年在德國進修（2016年6月~2017年7月），而自 2017 年至今，朴子基督君王堂主任司鐸。

自 2017 年至今，司鐸參議會司鐸、司鐸諮議會司鐸，以及幼兒園管理委員會委員。自 2018 年至今，禮儀委員會副主任委員、宏仁女中校牧。

[00221-IT.01]

（主教團祕書處 中文翻譯）



Letter of His Holiness Pope Francis to Married Couples for the “Amoris Laetitia Family” Year

Dear married couples throughout the world!

In this “Amoris Laetitia Family” Year, I am writing to express my deep affection and closeness to you at this very special time. Families have always been in my thoughts and prayers, but especially so during the pandemic, which has severely tested everyone, especially the most vulnerable among us. The present situation has made me want to accompany with humility, affection and openness each individual, married couple and family in all those situations in which you find yourselves.

We are being asked to apply to ourselves the calling that Abraham received from the Lord to set out from his land and his father’s home towards a foreign land that God himself would show him (cf. Gen 12:1). We too have experienced uncertainty, loneliness, the loss of loved ones; we too have been forced to leave behind our certainties, our “comfort zones”, our familiar ways of doing things and our ambitions, and to work for the welfare of our families and that of society as a whole, which also depends on us and our actions.

Our relationship with God shapes us, accompanies us and sends us forth as individuals and, ultimately, helps us to “set out from our land”, albeit in many cases with a certain trepidation and even fear in the face of the unknown. Yet our Christian faith makes us realize

that we are not alone, for God dwells in us, with us and among us: in our families, our neighborhoods, our workplaces and schools, in the cities where we live.

Like Abraham, all husbands and wives “set out” from their own land at the moment when, in response to the vocation to conjugal love, they decide to give themselves to each other without reserve. Becoming engaged already means setting out from your land, since it calls you to walk together along the road that leads to marriage. Different situations in life, the passage of time, the arrival of children, work and illness, all challenge couples to embrace anew their commitment to one another, to leave behind settled habits, certainties and security, and to set out towards the land that God promises: to be two in Christ, two in one. Your lives become a single life; you become a “we” in loving communion with Jesus, alive and present at every moment of your existence. God is always at your side; he loves you unconditionally. You are not alone!

Dear spouses, know that your children – especially the younger ones – watch you attentively; in you they seek the signs of a strong and reliable love. “How important it is for young people to see with their own eyes the love of Christ alive and present in the love of spouses, who testify by the reality of their lives that love for ever is possible!”¹ Children are always a gift; they change the history of every family. They are thirsty for love, gratitude, esteem and trust. Being parents calls you to pass on to your children the joy of realizing that they are God’s children, children of a Father who has always loved them tenderly and who takes them by the hand each new day. As they come to know this, your children will grow in faith and trust in God.

¹ Video Message to Participants in the Forum “Where Do We Stand With Amoris Laetitia?” (9 June 2021).

To be sure, raising children is no easy task. But let us not forget that they also “raise” us. The family remains the primary environment where education takes place, through small gestures that are more eloquent than words. To educate is above all to accompany the growth process, to be present to children in many different ways, to help them realize that they can always count on their parents. An educator is someone who spiritually “gives birth” to others and, above all, becomes personally engaged in their growth. For parents, it is important to relate to children with an authority that grows day by day. Children need a sense of security that can enable them to have confidence in you and in the beauty of your life together, and in the certainty that they will never be alone, whatever may come their way.

As I have already noted, we are becoming increasingly aware of the laity’s identity and mission in the Church and in society. You have the mission of transforming society by your presence in the workplace and ensuring that the needs of families are taken into due account. Married couples too should take the lead (primerear)² in their parochial and diocesan community through their initiatives and their creativity, as an expression of the complementarity of charisms and vocations in the service of ecclesial communion. This is especially true of those couples who, together with the Church’s pastors, “walk side by side with other families, to help those who are weaker, to proclaim that, even amid difficulties, Christ is always present to them”.³

Therefore, I encourage you, dear married couples, to be active in the Church, especially in her pastoral care of families. “Shared responsibility for her mission demands that married couples and

² Cf. Apostolic Exhortation *Evangelii gaudium*, 24.

³ Video Message to Participants in the Forum “Where Do We Stand With *Amoris Laetitia*?” (9 June 2021).

ordained ministers, especially bishops, cooperate in a fruitful manner in the care and custody of the domestic Churches”.⁴ Never forget that the family is the “fundamental cell of society” (*Evangelii Gaudium*, 66). Marriage is an important part of the project of building the “culture of encounter” (*Fratelli Tutti*, 216). Families are thus called to bridge generations in passing on the values that forge true humanity. New creativity is needed, to express, amid today’s challenges, the values that constitute us as a people, both in our societies and in the Church, the People of God.

Marriage, as a vocation, calls you to steer a tiny boat – wave-tossed yet sturdy, thanks to the reality of the sacrament – across a sometimes stormy sea. How often do you want to say, or better, cry out, like the apostles: “Teacher, do you not care that we are perishing?” (*Mk* 4:38). Let us never forget, though, that by virtue of the sacrament of matrimony, Jesus is present in that boat; he is concerned for you and he remains at your side amid the tempest. In another Gospel passage, as they rowed with difficulty, the disciples saw Jesus coming to them on the waters and welcomed him into their boat. Whenever you are buffeted by rough winds and storms, do the same thing: welcome Jesus into your boat, for once he “got into the boat with them... the wind ceased” (*Mk* 6:51). It is important that, together, you keep your eyes fixed on Jesus. Only in this way, will you find peace, overcome conflicts and discover solutions to many of your problems. Those problems, of course, will not disappear, but you will be able to see them from a different perspective.

Only by abandoning yourselves into the Lord’s hands will you be able to do what may seem impossible. Recognize your own weakness and powerlessness in the face of so many situations all

⁴ *Ibid.*

around you, but at the same time be certain that Christ's power will thus be manifested in your weakness (cf. 2 Cor 12:9). It was precisely in the midst of the storm that the apostles came to know the kingship and divinity of Jesus, and learned to trust in him.

With these biblical passages in mind, I would now like to reflect on some of the difficulties and opportunities that families have experienced during the current pandemic. For instance, the lockdown has meant that there was more time to be together, and this proved a unique opportunity for strengthening communication within families. Naturally, this demands a particular exercise of patience. It is not easy to be together all day long, when everyone has to work, study, recreate and rest in the same house. Don't let tiredness get the better of you: may the power of love enable you to look more to others – to your spouse, to your children – than to your own needs and concerns. Let me remind you of what I said in *Amoris Laetitia* (cf. Nos. 90-119), inspired by Saint Paul's hymn to charity (cf. 1 Cor 13:1-3). Implore the gift of love from the Holy Family and reread Paul's celebration of charity, so that it can inspire your decisions and your actions (cf. Rom 8:15; Gal 4:6).

In this way, the time you spend together, far from being a penance, will become a refuge amid the storms. May every family be a place of acceptance and understanding. Think about the advice I gave you on the importance of those three little words: "please, thanks, sorry".⁵ After every argument, "don't let the day end without making peace".⁶ Don't be ashamed to kneel together before Jesus in the Eucharist, in order to find a few moments of peace and to look at each other with tenderness and goodness. Or when one of you is a little angry, take him or her by the hand and force a

⁵ Address to Participants in the Pilgrimage of Families during the Year of Faith (26 October 2013); cf. *Amoris Laetitia*, 133.

⁶ Catechesis of 13 May 2015; cf. *Amoris Laetitia*, 104.

complicit smile. You might also recite together a brief prayer each evening before going to bed, with Jesus at your side.

For some couples, the enforced living conditions during the quarantine were particularly difficult. Pre-existing problems were aggravated, creating conflicts that in some cases became almost unbearable. Many even experienced the breakup of a relationship that had to deal with a crisis that they found hard or impossible to manage. I would like them, too, to sense my closeness and my affection.

The breakdown of a marriage causes immense suffering, since many hopes are dashed, and misunderstandings can lead to arguments and hurts not easily healed. Children end up having to suffer the pain of seeing their parents no longer together. Keep seeking help, then, so that you can overcome conflicts and prevent even more hurt for you and your children. The Lord Jesus, in his infinite mercy, will inspire you to carry on amid your many difficulties and sorrows. Keep praying for his help, and seek in him a refuge and a light for the journey. Discover too, in your communities, a "house of the Father, where there is a place for everyone, with all their problems" (*Evangelii Gaudium*, 47).

Remember also that forgiveness heals every wound. Mutual forgiveness is the fruit of an interior resolve that comes to maturity in prayer, in our relationship with God. It is a gift born of the grace poured out by Christ upon married couples whenever they turn to him and allow him to act. Christ "dwells" in your marriage and he is always waiting for you to open your hearts to him, so that he can sustain you, as he did the disciples in the boat, by the power of his love. Our human love is weak; it needs the strength of Jesus' faithful love. With him, you can truly build your "house on rock" (Mt 7:24).

Here I would like to address a word to young people preparing for marriage. Even before the pandemic, it was not easy for engaged couples to plan their future, due to the difficulty of finding stable employment. Now that the labour market is even more insecure, I urge engaged couples not to feel discouraged, but to have the “creative courage” shown by Saint Joseph, whose memory I wanted to honour in this Year dedicated to him. In your journey towards marriage, always trust in God’s providence, however limited your means, since “at times, difficulties can bring out resources we did not even think we had” (Patris Corde, 5). Do not hesitate to rely on your families and friends, on the ecclesial community, on your parish, to help you prepare for marriage and family life by learning from those who have already advanced along the path on which you are now setting out.

Before concluding, I would like to greet grandparents, who during the lockdown were unable to see or spend time with their grandchildren, and all those elderly persons who felt isolated and alone during those months. Families greatly need grandparents, for they are humanity’s living memory, a memory that “can help to build a more humane and welcoming world”.⁷

May Saint Joseph inspire in all families a creative courage, so essential for these times of epochal change. May Our Lady help you to foster in your married lives the culture of encounter that we so urgently need in order to face today’s problems and troubles. No amount of difficulty can take away the joy of those who know that they are walking with the Lord ever at their side. Live out your vocation with enthusiasm. Never allow your faces to grow sad or gloomy; your husband or wife needs your smile. Your children need your looks of encouragement. Your priests and other families

⁷ Message for the 2021 World Day for Grandparents and the Elderly: “I am with you always” (25 July 2021).

need your presence and your joy: the joy that comes from the Lord!

I greet all of you with affection, and I encourage you to carry out the mission that Jesus has entrusted to us, persevering in prayer and in “the breaking of bread” (Acts 2:42).

And please, do not forget to pray for me, even as I daily pray for you.

Fraternally,

FRANCIS

Rome, Saint John Lateran, 26 December 2021, Feast of the Holy Family



Message of His Holiness Pope Francis for the 2022 World Day of the Sick

February 11, 2022

***“Be merciful, even as your Father is merciful” (Lk 6:36).
Standing beside those who suffer on a path of charity***

Dear brothers and sisters,

Thirty years ago, Saint John Paul II instituted the World Day of the Sick to encourage the people of God, Catholic health institutions and civil society to be increasingly attentive to the sick and to those who care for them.¹

We are grateful to the Lord for the progress made over the years in the particular Churches worldwide. Many advances have been made, yet there is still a long way to go in ensuring that all the sick, also those living in places and situations of great poverty and marginalization, receive the health care they need, as well as the pastoral care that can help them experience their sickness in union with the crucified and risen Christ. May the Thirtieth World Day of the Sick – whose closing celebration, due to the pandemic, will not take place as planned in Arequipa, Peru, but in Saint Peter’s Basilica in the Vatican – help us grow in closeness and service to the sick and to their families.

1. Merciful like the Father

¹ Cf. SAINT JOHN PAUL II, *Letter to Cardinal Fiorenzo Angelini, President of the Pontifical Council for the Pastoral Care of Healthcare Workers, for the Establishment of the World Day of the Sick* (May 13, 1992).

The theme chosen for this Thirtieth World Day of the Sick, “Be merciful, even as your Father is merciful” (*Lk 6:36*), makes us first turn our gaze towards God, who is “rich in mercy” (*Eph 2:4*); he always watches over his children with a father’s love, even when they turn away from him. Mercy is God’s name par excellence; mercy, understood not as an occasional sentimental feeling but as an ever-present and active force, expresses God’s very nature. It combines strength and tenderness. For this reason, we can say with wonder and gratitude that God’s mercy embraces both fatherhood and motherhood (cf. *Is 49:15*). God cares for us with the strength of a father and the tenderness of a mother; he unceasingly desires to give us new life in the Holy Spirit.

2. Jesus, the mercy of the Father

The supreme witness of the Father’s merciful love for the sick is his only-begotten Son. How often do the Gospels relate Jesus’ encounters with people suffering from various diseases! He “went about all Galilee, teaching in their synagogues and preaching the gospel of the kingdom and healing every disease and every infirmity among the people” (*Mt 4:23*). We do well to ask ourselves why Jesus showed such great concern for the sick, so much so that he made it paramount in the mission of the apostles, who were sent by the Master to proclaim the Gospel and to heal the sick (cf. *Lk 9:2*).

One twentieth-century philosopher suggests a reason for this: “Pain isolates in an absolute way, and absolute isolation gives rise to the need to appeal to the other, to call out to the other”.² When individuals experience frailty and suffering in their own flesh

² E. Lévinas, «Une éthique de la souffrance», in *Souffrances. Corps et âme, épreuves partagées*, edited by J.-M. von Kaenel, Autrement, Paris 1994, pp. 133-135.

as a result of illness, their hearts become heavy, fear spreads, uncertainties multiply, and questions about the meaning of what is happening in their lives become all the more urgent. How can we forget, in this regard, all those patients who, during this time of pandemic spent the last part of their earthly life in solitude, in an intensive care unit, assisted by generous healthcare workers, yet far from their loved ones and the most important people in their lives? This helps us to see how important is the presence at our side of witnesses to God's charity, who, following the example of Jesus, the very mercy of the Father, pour the balm of consolation and the wine of hope on the wounds of the sick.³

3. To touch the suffering flesh of Christ

Jesus' invitation to be merciful like the Father has particular significance for healthcare workers. I think of all those physicians, nurses, laboratory technicians, the support staff and the caretakers of the sick, as well as the numerous volunteers who donate their precious time to assist those who suffer. Dear healthcare workers, your service alongside the sick, carried out with love and competence, transcends the bounds of your profession and becomes a mission. Your hands, which touch the suffering flesh of Christ, can be a sign of the merciful hands of the Father. Be mindful of the great dignity of your profession, as well as the responsibility that it entails.

Let us thank the Lord for the progress that medical science has made, especially in recent times; new technologies have made it possible to prepare therapies that are of great benefit to the sick; research continues to make a valuable contribution to eliminating old and new pathologies; rehabilitation medicine has greatly expanded its expertise and skills. None of this, however, must make

³ Cf. *Roman Missal, Common Preface VIII, Jesus the Good Samaritan.*

us forget the uniqueness of each patient, his or her dignity and frailties.⁴ Patients are always more important than their diseases, and for this reason, no therapeutic approach can prescind from listening to the patient, his or her history, anxieties and fears. Even when healing is not possible, care can always be given. It is always possible to console, it is always possible to make people sense a closeness that is more interested in the person than in his or her pathology. For this reason, I would hope that the training provided to health workers might enable them to develop a capacity for listening and relating to others.

4. Centres of care as “houses of mercy”

The World Day of the Sick is also a good occasion to focus our attention on centres of care. Down the centuries, showing mercy to the sick led the Christian community to open innumerable “inns of the good Samaritan”, where love and care can be given to people with various kinds of sickness, especially those whose health needs are not being met due to poverty or social exclusion or to the difficulties associated with treating certain pathologies. In these situations, it is children, the elderly and those who are most frail who most often pay the price. Merciful like the Father, countless missionaries have combined the preaching of the Gospel with the construction of hospitals, dispensaries and care homes. These are precious means whereby Christian charity has taken visible shape and the love of Christ, witnessed by that of his disciples, has become more credible. I think especially of people in the poorest areas of our planet, where it is sometimes necessary to travel long distances to find treatment centres that, albeit with limited resources, offer what is available. We still have a long way to go; in some countries, access to adequate care remains a luxury. We

⁴ Cf. *Address to the National Federation of the Orders of Physicians and Dental Surgeons*, 20 September 2019.

see this, for example, in the scarcity of available vaccines against Covid-19 in poor countries; but even more in the lack of treatment for illnesses that require much simpler medicines.

In this context, I wish to reaffirm the importance of Catholic healthcare institutions: they are a precious treasure to be protected and preserved; their presence has distinguished the history of the Church, showing her closeness to the sick and the poor, and to situations overlooked by others.⁵ How many founders of religious families have listened to the cry of their brothers and sisters who lack access to care or are poorly cared for, and have given their utmost in their service! Today too, even in the most developed countries, their presence is a blessing, since in addition to caring for the body with all necessary expertise, they can always offer the gift of charity, which focuses on the sick themselves and their families. At a time in which the culture of waste is widespread and life is not always acknowledged as worthy of being welcomed and lived, these structures, like “houses of mercy”, can be exemplary in protecting and caring for all life, even the most fragile, from its beginning until its natural end.

5. Pastoral mercy: presence and proximity

In the past thirty years, pastoral health care has also seen its indispensable service increasingly recognized. If the worst discrimination suffered by the poor – including the sick, who are poor in health – is the lack of spiritual attention, we cannot fail to offer them God’s closeness, his blessing and his word, as well as the celebration of the sacraments and the opportunity for a journey of growth and maturation in faith.⁶ In this regard, I would like to remind everyone that closeness to the sick and their pastoral care

⁵ Cf. *Angelus from Gemelli Hospital, Rome*, 11 July 2021.

⁶ Apostolic Exhortation *Evangelii Gaudium* (24 November 2013), 200.

is not only the task of certain specifically designated ministers; visiting the sick is an invitation that Christ addresses to all his disciples. How many sick and elderly people are living at home and waiting for a visit! The ministry of consolation is a task for every baptized person, mindful of the word of Jesus: “I was sick and you visited me” (*Mt 25:36*).

Dear brothers and sisters, to the intercession of Mary, Health of the Infirm, I entrust all the sick and their families. United with Christ, who bears the pain of the world, may they find meaning, consolation and trust. I pray for healthcare workers everywhere, that, rich in mercy, they may offer patients, together with suitable care, their fraternal closeness.

To all I cordially impart my Apostolic Blessing.

Francis

Rome, Saint John Lateran, 10 December 2021, Memorial of Our Lady of Loreto.



Message of the Holy Father for Lent 2022

“Let us not grow tired of doing good, for in due time we shall reap our harvest, if we do not give up. So then, while we have the opportunity, let us do good to all” (Gal 6:9-10)

Dear Brothers and Sisters,

Lent is a favourable time for personal and community renewal, as it leads us to the paschal mystery of the death and resurrection of Jesus Christ. For our Lenten journey in 2022, we will do well to reflect on Saint Paul’s exhortation to the Galatians: “Let us not grow tired of doing good, for in due time we shall reap our harvest, if we do not give up. So then, while we have the opportunity (*kairós*), let us do good to all” (*Gal 6:9-10*).

1. SOWING AND REAPING

In these words, the Apostle evokes the image of sowing and reaping, so dear to Jesus (cf. *Mt 13*). Saint Paul speaks to us of a *kairós*: an opportune time for sowing goodness in view of a future harvest. What is this “opportune time” for us? Lent is certainly such an opportune time, but so is our entire existence, of which Lent is in some way an image.¹ All too often in our lives, greed, pride and the desire to possess, accumulate and consume have the upper hand, as we see from the story of the foolish man in the Gospel parable, who thought his life was safe and secure because of the abundant grain and goods he had stored in his barns (cf. *Lk 12:16-21*). Lent invites us to conversion, to a change

¹ Cf. SAINT AUGUSTINE, *Serm.* 243, 9,8; 270, 3; *En. in Ps.* 110, 1.

in mindset, so that life’s truth and beauty may be found not so much in possessing as in giving, not so much in accumulating as in sowing and sharing goodness.

The first to sow is God himself, who with great generosity “continues to sow abundant seeds of goodness in our human family” (*Fratelli Tutti*, 54). During Lent we are called to respond to God’s gift by accepting his word, which is “living and active” (*Heb 4:12*). Regular listening to the word of God makes us open and docile to his working (cf. *Jas 1:21*) and bears fruit in our lives. This brings us great joy, yet even more, it summons us to become God’s co-workers (cf. *1 Cor 3:9*). By making good use of the present time (cf. *Eph 5:16*), we too can sow seeds of goodness. This call to sow goodness should not be seen as a burden but a grace, whereby the Creator wishes us to be actively united with his own bountiful goodness.

What about the harvest? Do we not sow seeds in order to reap a harvest? Of course! Saint Paul points to the close relationship between sowing and reaping when he says: “Anyone who sows sparsely will reap sparsely as well, and anyone who sows generously will reap generously as well” (*2 Cor 9:6*). But what kind of harvest are we talking about? A first fruit of the goodness we sow appears in ourselves and our daily lives, even in our little acts of kindness. In God, no act of love, no matter how small, and no “generous effort” will ever be lost (cf. *Evangelii Gaudium*, 279). Just as we recognize a tree by its fruits (cf. *Mt 7:16, 20*), so a life full of good deeds radiates light (cf. *Mt 5:14-16*) and carries the fragrance of Christ to the world (cf. *2 Cor 2:15*). Serving God in freedom from sin brings forth fruits of sanctification for the salvation of all (cf. *Rom 6:22*).

In truth, we see only a small portion of the fruits of what we sow, since, according to the Gospel proverb, “one sows, while another reaps” (*Jn 4:37*). When we sow for the benefit of others, we share in

God's own benevolent love: "it is truly noble to place our hope in the hidden power of the seeds of goodness we sow, and thus to initiate processes whose fruits will be reaped by others" (*Fratelli Tutti*, 196). Sowing goodness for the benefit of others frees us from narrow self-interest, infuses our actions with gratuitousness, and makes us part of the magnificent horizon of God's benevolent plan.

The word of God broadens and elevates our vision: it tells us that the real harvest is eschatological, the harvest of the last, undying day. The mature fruit of our lives and actions is "fruit for eternal life" (*Jn* 4:36), our "treasure in heaven" (*Lk* 12:33; 18:22). Jesus himself uses the image of the seed that dies in the ground in order to bear fruit as a symbol of the mystery of his death and resurrection (cf. *Jn* 12:24); while Saint Paul uses the same image to speak of the resurrection of our bodies: "What is sown is perishable, but what is raised is imperishable; what is sown is contemptible but what is raised is glorious; what is sown is weak, but what is raised is powerful; what is sown is a natural body, and what is raised is a spiritual body" (*1 Cor* 15:42-44). The hope of resurrection is the great light that the risen Christ brings to the world, for "if our hope in Christ has been for this life only, we are of all people the most pitiable. In fact, however, Christ has been raised from the dead, as the first-fruits of all who have fallen asleep" (*1 Cor* 15:19-20). Those who are intimately united to him in love "by dying a death like his" (*Rom* 6:5) will also be united to his resurrection for eternal life (cf. *Jn* 5:29). "Then the upright will shine like the sun in the kingdom of their Father" (*Mt* 13:43).

2. "LET US NOT GROW TIRED OF DOING GOOD"

Christ's resurrection enlivens earthly hopes with the "great hope" of eternal life, planting the seed of salvation in our present time (cf. BENEDICT XVI, *Spe Salvi*, 3; 7). Bitter disappointment

at shattered dreams, deep concern for the challenges ahead and discouragement at the poverty of our resources, can make us tempted to seek refuge in self-centredness and indifference to the suffering of others. Indeed, even our best resources have their limitations: "Youths grow tired and weary, the young stumble and fall" (*Is* 40:30). Yet God "gives strength to the weary, he strengthens the powerless... Those who hope in the Lord will regain their strength, they will soar on wings like eagles; though they run they will not grow weary, though they walk they will never tire" (*Is* 40:29, 31). The Lenten season calls us to place our faith and hope in the Lord (cf. *1 Pet* 1:21), since only if we fix our gaze on the risen Christ (cf. *Heb* 12:2) will we be able to respond to the Apostle's appeal, "Let us never grow tired of doing good" (*Gal* 6:9).

Let us not grow tired of praying. Jesus taught us to "pray always without becoming weary" (*Lk* 18:1). We need to pray because we need God. Thinking that we need nothing other than ourselves is a dangerous illusion. If the pandemic has heightened the awareness of our own personal and social fragility, may this Lent allow us to experience the consolation provided by faith in God, without whom we cannot stand firm (cf. *Is* 7:9). No one attains salvation alone, since we are all in the same boat, amid the storms of history;² and certainly no one reaches salvation without God, for only the paschal mystery of Jesus Christ triumphs over the dark waters of death. Faith does not spare us life's burdens and tribulations, but it does allow us to face them in union with God in Christ, with the great hope that does not disappoint, whose pledge is the love that God has poured into our hearts through the Holy Spirit (cf. *Rom* 5:1-5).

² Cf. *Extraordinary Moment of Prayer presided over by Pope Francis* (27 March 2020).

Let us not grow tired of uprooting evil from our lives. May the corporal fasting to which Lent calls us fortify our spirit for the battle against sin. *Let us not grow tired of asking for forgiveness in the Sacrament of Penance and Reconciliation*, knowing that God never tires of forgiving.³ Let us not grow tired of fighting against concupiscence, that weakness which induces to selfishness and all evil, and finds in the course of history a variety of ways to lure men and women into sin (cf. *Fratelli Tutti*, 166). One of these is addiction to the digital media, which impoverishes human relationships. Lent is a propitious time to resist these temptations and to cultivate instead a more integral form of human communication (ibid., 43) made up of “authentic encounters” (ibid., 50), face-to-face and in person.

Let us not grow tired of doing good in active charity towards our neighbours. During this Lent, may we practise almsgiving by giving joyfully (cf. *2 Cor 9:7*). God who “supplies seed to the sower and bread for food” (*2 Cor 9:10*) enables each of us not only to have food to eat, but also to be generous in doing good to others. While it is true that we have our entire life to sow goodness, let us take special advantage of this Lenten season to care for those close to us and to reach out to our brothers and sisters who lie wounded along the path of life (cf. *Lk 10:25-37*). Lent is a favourable time to seek out – and not to avoid – those in need; to reach out – and not to ignore – those who need a sympathetic ear and a good word; to visit – and not to abandon – those who are lonely. Let us put into practice our call to do good to all, and take time to love the poor and needy, those abandoned and rejected, those discriminated against and marginalized (cf. *Fratelli Tutti*, 193).

3. “IF WE DO NOT GIVE UP, WE SHALL REAP OUR

³ Cf. *Angelus*, 17 March 2013.

HARVEST IN DUE TIME”

Each year during Lent we are reminded that “goodness, together with love, justice and solidarity, are not achieved once and for all; they have to be realized each day” (ibid., 11). Let us ask God to give us the patient perseverance of the farmer (cf. *Jas 5:7*), and to persevere in doing good, one step at a time. If we fall, let us stretch out our hand to the Father, who always lifts us up. If we are lost, if we are misled by the enticements of the evil one, let us not hesitate to return to God, who “is generous in forgiving” (*Is 55:7*). In this season of conversion, sustained by God’s grace and by the communion of the Church, let us not grow tired of doing good. The soil is prepared by fasting, watered by prayer and enriched by charity. Let us believe firmly that “if we do not give up, we shall reap our harvest in due time” and that, with the gift of perseverance, we shall obtain what was promised (cf. *Heb 10:36*), for our salvation and the salvation of others (cf. *1 Tim 4:16*). By cultivating fraternal love towards everyone, we are united to Christ, who gave his life for our sake (cf. *2 Cor 5:14-15*), and we are granted a foretaste of the joy of the kingdom of heaven, when God will be “all in all” (*1 Cor 15:28*).

May the Virgin Mary, who bore the Saviour in her womb and “pondered all these things in her heart” (*Lk 2:19*), obtain for us the gift of patience. May she accompany us with her maternal presence, so that this season of conversion may bring forth fruits of eternal salvation.

Rome, Saint John Lateran, 11 November, 2021, Memorial of Saint Martin, Bishop.

Francis

Chinese Regional Bishops' Conference Minutes of the 5th Plenary Assembly, 2021

Date: 6:00 pm, Wednesday, October 6, 2021

Venue: Taiwan Catholic Regional Seminary (No. 58, Santai Rd.,
Xinzhuang Dist., New Taipei City)

President: Most Rev. John Baptist Lee

Attendees: Most Rev. Thomas Chung, Most Rev. Peter Liu,
Most Rev. Martin Su, Most Rev. Bosco Lin,
Apostolic Administrator of Tainan

Absentee: Most Rev. Philip Huang

Secretary: Fr. Otfried Chan, Secretary General

Opening Prayer

Address of the President, CRBC

Reports

1. Secretariat

A. Latest documents translated in Chinese:

- 'Pastoral guide for the parishes of the Catholic Church in Taiwan' (published in the Bulletin of CRBC, no. 391)
- 'Pastoral Guidelines for the Celebration of World Youth Day in the Particular Churches' (published in the Bulletin of CRBC,

no. 392)

- 'Handbook for nurturing the evangelizing cell groups in parish' (booklets donated by Rev. Attilio Rossi)

'PREPARATORY DOCUMENT' and 'VADEMECUM' published by - Secretary General of the Synod of Bishops.

- B. Letter from Apostolic Nunciature on September 6, 2021: Some updates regarding the subsidies of the Papal Foundation and the funds it provides for the Mission Sisters of Charity (of Mother Teresa of Calcutta).

- C. The members of the Contact Team of CRBC for the Bishops' Synod:

Priests: Rev. Fr. Otfried Chan, Secretary General (person in charge),

Rev. Fr. John Lai, TDD, Rev. Fr. Jeffrey Chang, SJ

2 Religious: Sr. Maria Teresa Hu, FI, Sr. Cecilia Wang, OSU

4 laypeople (2 males and 2 females): Mr. Louis Chen, Mr. Joseph Lee,

Ms. Mary Wu, Ms. Teresa Wu

- D. Opening Mass of the diocesan phase of the Synod and its related documents:

1. The Proper of the Mass on October 17 (translated by Commission for Sacred Liturgy)
2. 'Little Handbook' for the diocesan phase
3. 'The Role of the Bishop during the Synodal Process' (cf. Vademecum 4.2)

E. The Holy Father's prayer intention for November: "For those who suffer from depression".

F. General Services of the Secretariat

The land lot serial no. 212 on the part of Gui-He Rd., which belongs to CRBC, is occupied by the families of 5 neighbors. The case, including the report on the development of the situation has been entrusted to Attorney Xu, of Legal Affairs of FJCU.

Explanation:

1. Asking the five neighbors to pay the rent of the land lot of CRBC on which they have built their houses:

In order to preserve CRBC's ownership and the integrity of the piece of land where the neighbors built their houses in the past without a legally signed agreement, according to the suggestion of Attorney Xu, it is recommended for CRBC to ask the neighbors to pay for the rent of the last 5 years as compensation. The amount of the rent can be calculated according to the price of the land in the neighborhood or the price expected by the Bishops. However, CRBC has to come to an agreement with the occupants.

2. Concrete steps to take:

The boundaries of the land lots occupied by the neighbors have been identified on January 25, 2021, in absence of the 5 occupants. As CRBC's wants to preserve its ownership and its primary option is to ask for a rent from the occupants instead of selling the piece of land, so CRBC has to first negotiate with the occupants. For this, Attorney Xu proposed that CRBC has recourse to a mediation proceeding by the

court. In case the mediation fails, CRBC then considers taking legal action.

Proposals

I. Secretariat

A. Modification of the joint project between CRBC and FJCU: from exchanging the land to setting of mutual right of superficies of both parties.

Explanation: On 18 November, 2014, MOI sent its official communication to CRBC ratifying the joint project of exchanging land lots (divided in serialized parcels) between CRBC and FJCU for the construction of the New Major Seminary and the Fu Jen Catholic University Hospital. Exchanging land lots between CRBC and FJCU as two different registered corporations is considered by the Revenue Service Office of New Taipei City as a profitable transaction. Therefore, this joint project is subject to land value increment tax which amounts to NT\$700 million. Because of the high taxation, the joint project cannot be carried out. As a solution, CRBC and FJCU can change the modality of their joint project by turning it from exchanging the land lots with each other to setting of mutual right of superficies for the use of the property of each other against a lease of NT\$100 million for a period of 70 years, so as to realize the project after cutting down the costs of land taxes.

Resolution: Approved.

B. Owing to the resignation of Bishop John Lee of Tainan, it is necessary to nominate a new director to take over his position in the Board of Directors of FJCU.

Explanation: Bishop John Lee of Tainan has resigned as director of the Board of Directors of FJCU on October 5 2021. In accordance

with the Private School Law, the re-election of the members of a board of directors shall be convened within 30 days. In order elect a new director to replace Bishop John Lee, CRBC, of which all the bishops are ex officio members of the Board of Directors of FJCU, is requested to nominate 2 candidates for the election of a new director.

Resolution: Bishop Bosco Lin, Apostolic Administrator of Taiwan, and Fr. Otfried Chan, Secretary General of CRBC.

C. Most Rev. John Baptist Lee, President of Commission for the Clergy, cannot be “Acting Rector” of the Major Seminary

Explanation: After Rev. Étienne Frécon, MEP, has been transferred back to the head office of MEP in Paris, CRBC has to look for three priest candidates for the nomination as new Rector of the Seminary, and all of them are not available. Consequently, Most Rev. John Baptist Lee, President of Commission for the Clergy, is forced to act as interim Rector of the Major Seminary. The decision has been reported to Cardinal Tagle, the Prefect of the Congregation for the Evangelization of Peoples on July 28, 2021. However, Card. Tagle responded to Bishop Lee through a communication of the Nunciature (28 September, 2021), reminding that the designation of “Acting Rector” of the Major Seminary is incompatible with his position as a local Ordinary of a diocese as both require full-time attention. Therefore, CRBC is asked to provide a terna in order of preference, to be sent to Cardinal Tagle through Nunciature alongside with their curriculum vitae.

Resolution: Approved.

D. Establishing the communication platform between the local Ordinaries and the major superiors of their religious communities

Explanation: In order to avoid that religious communities in the local Church focus only on their mission and therefore manage the alienation of their properties or changing the purpose of the use without informing or consulting the local Ordinary, a communication platform needs be created in order to facilitate the consultation and the cooperation between the local Ordinaries and the major religious superiors in the local Churches.

Resolution: Agreed and approved. A c for CRBC and religious communities will be created in a synodal spirit.

Memorandum:

CRBC 2nd Standing Committee, 2021

Date: November 3, 2021, 3pm

Venue: CRBC (No. 39 An-Ju Street, Taipei)

CRBC 6th Bishops’ Conference, 2021 (Autumn Plenary Assembly)

Date: November 22-25, 2021

Venue: CRBC (No. 39 An-Ju Street, Taipei)

CRBC and AMRSMW Joint Meeting

Date: November 26, 2021, 10am

Venue: Central Building Meeting Room (10F, No. 2, Sec. 1, Zhongshan N. Rd., Zhongshan Dist., Taipei City)

Chinese Regional Bishops' Conference Minutes of the 6th Plenary Assembly, 2021 (Autumn Plenary Assembly)

Date: Monday, November 22 to Thursday, November 25, 2021

Venue: CRBC Administrative Building (39 An-Ju St., 10622 Da'an District, Taipei)

President: Most Rev. John Baptist Lee

Attendees: Most Rev. Thomas Chung, Most Rev. Peter Liu,
Most Rev. Philip Huang, Most Rev. Martin Su,
Most Rev. Bosco Lin, Apostolic Administrator of
Tainan, Rev. John Baptist Wu, Diocesan Administrator
of Chiayi

Invitee: Msgr. Pavol Talapka, First Secretary, Apostolic Nunciature
Secretary: Fr. Otfried Chan, Secretary General

Opening Prayer

Address by Msgr. Pavol Talapka, on behalf of Msgr. Arnaldo Catalan, Chargé d'Affaire a.i. Apostolic Nunciature (summary):

- The Apostolic Nunciature acknowledged the work the CRBC had done for the Taiwan National Evangelization Congress, encouraging the Bishops to initiate the synodal process (2021~2023) of the Synod of Bishops in their local Churches in the same way. The theme of the next Bishops' Synod is "For

a Synodal Church: Communion, Participation, and Mission". Synodality is the nature of the Church. The people of God are invited to "being together" and to listen to each other in order to better hear the voice of Holy Spirit speaking to our world today. Consequently, we can embark on this spiritual journey, deepening our relationship with each other and with the particular Churches, and facilitating the communion among the Dioceses. Therefore, the Bishop, to whom the Church is entrusted, plays an irreplaceable role in the process of local phase and shoulders an important mission to complete: "Let the pastors not be afraid to listen to the flock entrusted to them" (Preparatory Document, 14).

- His Eminence, Cardinal Mario Grech, the Secretary General of the Synod of Bishops, addressed a message to US Bishops during their Autumn Plenary. Speaking of the Synod of Bishops, he encouraged them in the Church's ongoing synodal process and urged them to listen to the voices of the faithful in the Churches. In seeking God's will, listening to each one in no way undermines the specific responsibility of the bishops to lead and confirm the discernment; rather, it is the necessary condition for its fruitful exercise.
- Msgr. Pavol Talapka thanks the CRBC for all the initiatives it has made to promote the call of 'Laudato Si', to take care of our common home. The Dicastery for Promoting Integral Human Development has made the "'Laudato Si' Action Platform" (www.laudatosiplatform.org), a space for institutions, communities, and families to learn and grow together as we journey towards full sustainability in the holistic spirit of integral ecology. The CRBC are warmly invited to join this community.
- Lastly, Msgr. Pavol Talapka encourages the Bishops to maintain

their firm commitment in their work of evangelization and of healing the Church's wounds.

Reports

I. Secretariat

- A · Rosario Livatino, an Italian judge murdered by the Italian mafia on September 21, 1990, was beatified on May 9, 2021. In a letter sent to the CRBC, the Dicastery for Promoting Integral Human Development quoted 'Fratelli Tutti': "The loneliness, fear and insecurity experienced by those who feel abandoned by the system creates a fertile terrain for various 'mafias'", hoping that the CRBC can appoint a person in charge who is to cooperate with the Dicastery in the local Church and to take action against corruption in the society.
- B · Latest news from FABC
- The Secretariat of FABC is moving to Bangkok. After all the properties have been completely relocated, the Secretariat will start operating.
 - The Catholic Bishops of Central Asia have formed a new regional Bishops' Conference.
 - The reports of the FABC members are to be submitted to the FABC Central Secretariat before end of February 2022.
 - The diocesan synthesis generated from the Synod is also to be submitted to the FABC Secretariat.
- C · This year, the donation of Chuta this year amounted to USD 60,000.- CARITAS R.O.C. (Taiwan) asks that 10% of the donation (US\$6,000.- = NTD 166,200.-) be transferred to the Corona Relief Funds. (cf. the resolution of the provisional

motion of the CRBC's Second Plenary Assembly, July 2020: "Chuta transferred USD 140,000.- to the Bishops' Conference. US\$10,000.- will be donated to the refugees in Myanmar and €10,000.- will be donated to the Covid-19 Relief Fund. The two donations will be transferred to Caritas R.O.C. (Taiwan), and Caritas R.O.C (Taiwan) will transfer them to the respective organizations".

D · General Services of the Secretariat

1. The land lot serial no. 212 on the part of Gui-He Rd., which belongs to CRBC, is occupied by the families of 5 neighbors. The case has been entrusted to Attorney Xu, of Legal Affairs of FJCU, who has helped the CRBC to have recourse to a mediation proceeding by the civil Court. The notice from the Court is still awaited. (cf. attached Mediation Application & Power of Attorney)
2. The preparation of the donation cards for the Feast of Christ the King in 2022.

E · Letter from the Dicastery for Laity, the Family and Life on the upcoming World Day of the Family.

II. Caritas, R.O.C. (Taiwan)

III. Commission for Doctrine of the Faith and Catechetical Instruction, Bible Apostolate

IV. Commission for the Pastoral Care of Migrants and Itinerant People

V. Commission for Evangelization, Section for Family

VI. Commission for Evangelization, Section for Youth

VII. Commission for Sacred Liturgy

VIII. Commission for Education and Culture

IX. Commission for Aborigine Apostolate

X. Radio Veritas (donation supported by Sino-American Amity Fund)

XI. A series of video-programs on “Life, Science and Faith”

XII. Commission for Interreligious Dialogue and Ecumenical Cooperation & Commission for Promoting Christian Unity

XIII. Taipei Archdiocese, Commission for Bioethics

XIV. Commission for Evangelization (by Rev. Fr. Attilio Rossi)

XV. Pontifical Mission Societies Taiwan (budget)

XVI. Commission of Pastoral-Health Care (budget)

XVII. Scout Committee (budget)

Proposals

I. Secretariat

A. Budget and Work Plan for 2022

Explanation

1. Budget and proposals for 2022.
2. After approval, the CRBC will submit the budgets to the competent authorities (MOI) for examination, i.e. Ministry of the Interior.

Resolution: Approved.

B. The date for each Diocese to submit the diocesan synthesis of the synodal process.

Explanation: In order to involve God’s people of all the particular Churches, the General Secretariat of the Synod postponed the diocesan phase from April 2022 to August 15, 2022. The deadline for each Diocese to submit the diocesan synthesis to the CRBC was initially set at January 31, 2022 and has now it need be rescheduled.

Resolution: The deadline to submit the diocesan synthesis in

English to the Secretariat of CRBC was rescheduled and postponed to April 30, 2022. The diocesan synthesis aims at reflecting the reality of the Dioceses. Thus, if due to some problems which occur in the consultation process making it impossible to convene a meeting, these problems as such can also be put in the synthesis, for the Bishop’s discernment.

C. Salary increment for the staff members of the Secretariat and Commissions of CRBC

Explanation: Staffs of the CRBC will be given an increment of 3% per month from January 1 onward. The salary limit of the CRBC staff is NT\$50,000.- and there will be no increment for the staff whose monthly salary is NT\$50,000.- The annual bonus will be still granted in accordance with Art.16 of the Rules and Regulations for the Personnel of CRBC.

Resolution: Approved.

II. Caritas R.O.C. (Taiwan)

Proposal: A signed agreement between CRBC and CICM on the use of the premises for office of Caritas, R.O.C. (Taiwan) (under the Commission for Social Development, CRBC) on 9/F, Section A of Central Building of CICM (No. 2, Sec. 1, Zhongshan N. Rd., Zhongshan Dist., Taipei City).

Explanation:

1. When the Central Building was built by CICM, CRBC entrusted DM 490,000.- a “key money” was donated by Misereror to CARITAS R.O.C. (Taiwan) (under the Commission for Social Development, CRBC). The initial plan was that in exchange CICM granted the right to CARITAS R.O.C. (Taiwan) to use the premises on 9/F for an unlimited period of time.

2. The use of the offices on 9/F was granted to CARITAS R.O.C. (Taiwan) and CARITAS-ASEDROC, which are still operating for their charity works up to now.

3. In order to avoid tensions between CICM and CRBC due to misunderstandings of the agreement made in the past, it is necessary to guarantee by a signed agreement with CICM the right of CARITAS R.O.C. (Taiwan) (now under the Commission for Social Development, CRBC) to use the offices stating therein the hitherto valid terms.

Means:

1. Signing a written agreement on the use of the offices for an unlimited period of time, or
2. Changing the ownership of the premises, from CICM to CRBC,
3. Preference is to be given to the first option.

Resolution: CRBC will pursue its dialogue with CICM to find a win-win solution.

III. Commission for Sacred Liturgy

A. At the 1st (Spring) Plenary Meeting of CRBC, in 2021, the proposal of the Section for Family (under the Commission for Evangelization) “Amendment of the text for renewing the matrimonial vows of married couples is to be incorporated in the liturgy of Mass celebration for the commemoration of the anniversary of marriage” was approved, and the Commission for Sacred Liturgy was requested to amend the text for liturgical use.

Explanation:

1. In 1991, the Church issued a new edition of ‘Ritual del

Matrimonio’, and put in its Appendix III, “The Order of Blessing a Married Couple within Mass on the Anniversary of Marriage”, with the ritual of renewing the matrimonial vows. (See the attachment pp.4-5.)

2. As it is indicated in the title of the document, the aim of the ritual is to receive the “blessing” from God and to “renew” the vows the spouses made before God and the Church by means of a ceremony.
3. The official edition of the Church should be adopted for the use of the particular Church, so that the ritual is more in harmony with the meaning of “renewing the vows” from the liturgical point of view.

Means:

1. Translate the text into Chinese.
2. Submit the liturgical text to CRBC for discussion and approval.
3. Promulgate the approved text for the liturgical use in parishes.

Resolution: Approved. The Commission for Sacred Liturgy is in charge of publishing the document with the title “Profession of the matrimonial vows”.

Proposal B: Set up regulations for unifying the forms and the use of material of the altar when designing the liturgical space of the sanctuaries.

Explanation:

1. “The altar of the New Covenant is the Lord’s Cross, from which the sacraments of the Paschal mystery flow. On the altar, which is the center of the church, the sacrifice of the Cross is made present under sacramental signs. The altar is also the table of

the Lord, to which the People of the God are invited. In certain Eastern liturgies, the altar is also the symbol of the tomb (Christ truly died and is truly risen.)” (CCC 1182). “The altar, around which the Church is gathered in the celebration of the Eucharist, represents the two aspects of the same mystery: the altar of the sacrifice and the table of the Lord. This is all the more so since the Christian altar is the symbol of Christ himself, present in the midst of the assembly of his faithful, both as the victim offered for our reconciliation and as food from heaven who is giving himself to us. ‘For what is the altar of Christ if not the image of the Body of Christ?’ asks St. Ambrose. He says elsewhere, ‘The altar represents the body [of Christ] and the Body of Christ is on the altar.’” (CCC 1383)

2. Therefore, the Church is prudent with her regulations of the forms and the material of the altar (Cf. Can. 1236 §1 & Institutio Generalis Missalis Romani. 298-301)
3. The material of the altar in the sanctuaries can be diverse in the context of the local Church. It can be stone, timber or acrylic, etc. As for the form, some altars are “fixed”, and some are movable. Some altars conform to the regulations of the Church, some do not.
4. In order to make an appropriate adaptation to the local context, the Commission for Sacred Liturgy is asking the Bishops’ Conference to elaborate some principles in accordance with the teaching and regulations of the Church for the altar in the liturgical space in the local Church.

Means:

1. Cf. Can. 1236 §1 & Institutio Generalis Missalis Romani. 298-301.

2. General principles as follows:

Form: All the churches should have a “fixed” altar, which is fixed on the ground and is immovable. Thus, the altar should be fixed and the offertory must be held on it.

3. Material: Priority should be given to natural stone as material for fixed altars “mensa altaris”. However, other materials of which the substance is noble, solid and worthy are also allowed to be used, such as high-quality timber. The foundation of the altar can be made of building stone or other noble, solid material, such as high-quality timber.
4. The above-mentioned principles take effect immediately.

Resolution: Approved.

Proposal C: Introducing the ministry of permanent Diaconate to the local Church of Taiwan.

Explanation:

1. “The permanent Diaconate, restored by the Second Vatican Council, in complete continuity with ancient Tradition and the specific decision of the Council of Trent, has flourished in these last decades in many parts of the Church with promising results, especially for the urgent missionary work of new evangelization.” (Basic norms for the formation of permanent deacons: Directory for the ministry and life of permanent deacons, Joint Declaration)
2. As a new page of evangelization is unfolding after the Taiwan National Evangelization Congress has taken place, introducing the permanent Diaconate and the formation of permanent deacons could possibly foster the ministry of evangelizing in the future.

3. The reason for introducing the permanent Diaconate is that it is not only because of the pastoral needs of the Church, but also for the sake of the hierarchical fullness of the Church (bishops, priest and deacon). “The service of deacons in the Church is documented from apostolic times.... The second Vatican Council established that ‘it will be possible for the future to restore the diaconate as a proper and permanent rank of the hierarchy.’” (Basic norms for the formation of permanent deacons: Directory for the ministry and life of permanent deacons, 2)
4. Furthermore, there are three underlying reasons to introduce the permanent Diaconate: (i) to enrich the local Church with the functions of the Diaconate, without which the Church will have difficulties in carrying out its services; (ii) to confer the grace of diaconal ordination to those who are already exercising similar tasks of the diaconate; (iii) to provide sacred ministers to regions where there is a shortage of clergy (ibid., 2). The above reasons are more or less in response to the needs of the Taiwan Church.
5. Although decision has been made by the Bishops’ Conference, the Commission for Sacred Liturgy is still discussing the question at its regular meetings, and would like to ask the Bishops’ Conference to reconsider the proposal again, for the hierarchical fullness of the local Church in terms of ordained ministries, and for the need of the evangelization, especially for the need in liturgy.

Means:

1. Since the proposal has been discussed for several times, a greater consensus on the question should have therefore been reached for further consideration.
2. One can consult the practical implementation of permanent

Deaconate in other local Churches. As regards the subsistence of the candidates, the Diocese can set up regulations for the financing of the candidates’ formation and the cost of their living after their ordination, in view of the financial difficulties that may arise in each particular case, and see whether the expenses will be covered by the candidate himself or by the Diocese, totally or partially, or by means of donation. Those who are willing to serve as a clergy are to inform the Diocese of their own financial situation.

Resolution: The proposal will be dealt with in accordance with the procedure established by the Canon Law and the principles which are stated in the letter of the Congregation for the Evangelization of Peoples of May 13, 2014). As the Church in Taiwan has not met all the necessary required conditions for permanent Diaconate, an ad hoc team can be created in case a candidate presents himself.

IV. Revision of the Statutes of the National Pastoral Council of Laity

Explanation:

1. In accordance with the resolution of the Spring Plenary Assembly of CRBC (2021), a committee composed of clergy and lay representatives from each Diocese is created, after the National Pastoral Council has held three meetings and its committee one meeting.
2. Summary of these meetings:
 - A. A committee composed of 7 people will draft the Statutes in accordance with the tenor of the Church documents¹, and

¹ Cf. A) Second Vatican Ecumenical Council; B) *1983 Code of Canon Law*; C) *Christifideles Laici* (1988); D) Letter to the bishops of the Catholic Church on *some aspects of the Church*

submit it to the Plenary Assembly of the Bishops' Conference. The Statutes are to be drafted according to the following principles:

- 1) The Church is a community which is composed of the Hierarchy with the laity.
 - 2) The universal relevance and validity of the Canon Law must be applied.
 - 3) The Parish Pastoral Council will not include the Parish Finance Council.
 - 4) The structure of the parish is based on the evangelizing mission, building up the "culture of encounter". Closeness to the people is indispensable, and the homogeneity and customs of the inhabitants of the territory where a parish is located must be taken into consideration.
 - 5) The co-responsibility and the administrative transparency of the organization of the parish within the local Church, cultivating the spirituality of communion within a consultative body.
 - 6) Consistency on the national, diocesan and parochial level.
- B. The Chinese translation for 'Pastoral Council' (牧靈委員會) and for 'Finance Council' (經濟委員會) used in the Statutes should be the same as the Chinese translation in the Canon Law for both terms clearly denote the specific purpose of the

understood as communion (1992), Congregation for the Doctrine of the Faith; E) *Ceremony Commemorating the 50th Anniversary of the Institution of the Synod of Bishops*, Address of His Holiness Pope Francis; F) *Episcopalis Communio* (2018); G) Instruction *The pastoral conversion of the Parish community in the service of the evangelising mission of the Church*, 20.07.2020.

Council in the parochial community, therefore, facilitating the implementation of the Statutes and the formation of the clergy and the members of the respective Councils by means of the very Statutes.

(Other technical regulations and details, omitted)

Procedure:

1. Submit the first draft to the next Bishops' Conference for further discussion.
2. In the meantime, the Committee will continue refine the draft of the Statutes.
3. In order to facilitate the implementation of the Statutes in the parishes after they have been approved, it is highly recommended that the current members of the National Pastoral Council are allowed to stay in office, consequently, in their Parish Pastoral Councils, until the Statutes are approved and implemented.

Resolution: Approved. The Spring Plenary Assembly in 2022 will proceed with the discussion on the second draft of the Statutes.

V. Hsinchu Diocese

A. Creation of the 'Apostolic Bible Study Training Association' (ABSTA) of CRBC and preparation of its Statutes to facilitate each Diocese to set up its diocesan ABSTA group, in collaboration with ABSTA (CRBC) of which the office is in the Curia of the Hsinchu Diocese, with the hope that thanks to the ministry of ABSTA lay people will become more aware of their inherent call to evangelization and commit themselves accordingly.

Explanation:

Statutes of the ABSTA (CRBC) outlines.

1. Name of the Association:

‘Apostolic Bible Study Training Association’ CRBC (台灣地區主教團門徒讀經班培訓總會)

2. Objective of the Association:

To help the faithful to rediscover the charism of laypeople and to enhance their missionary awareness, by offering to them biblical studies in their parishes, prepared and given by trained priests-scholars who are appointed by CRBC, with the permission of the Ordinary and under the supervision of the parish priest.

3. Practical applications:

- a) To assist the parishes to create their own ABSTA groups as correspondent to and in collaboration with ABSTA (CRBC).
- b) Weekly meeting with the ABSTA trainees to prepare the formation program.
- c) To set up the formation plan of the ABSTA formators.
- d) To assist the ABSTA leaders of the Dioceses to implement different specific courses for different degrees of formation.

(Other regulations and details regarding the internal organization and governance of ABSTA, omitted)

Contact Address of ABSTA:

Bishop’s Office, No. 156-1, Zhongzheng Rd.,

Hsinchu City 30051, R.O.C.

Telephone: 03-5254198#225

Resolution: Approved.

B. In order to make the training program effective, achieving

the goal of founding the ‘Apostolic Bible Study Training Association’, a plan of collaboration between ABSTA (CRBC) and the diocesan ABSTA group is needed.

Explanation: As an association of the Catholic Church, it is necessary for the ABSTA (CRBC) to have its work plan and its training rules.

1. Competence of ABSTA (CRBC), outlines:

- a) To ensure that in the preparation of biblical studies in parishes, in their promotion and in their implementation, the goal of ABSTA is pursued in accordance of the teaching of the Gospel, so that the formation will bear fruit.
- b) ABSTA will coordinate and see to the compilation of the material of the biblical studies, so that the ABSTA group of each Diocese can make use of them fruitfully.
- c) ABSTA will send its representatives to promote and to implement formation program of ABSTA in parishes.
- d) ABSTA will assist the Dioceses to carry out the annual formation program and to organize retreat for the ABSTA helpers of the Dioceses.
- e) ABSTA will be in charge of the formation of its members.

2. The competence of the Diocese:

- a) The Diocese is to allow the representative(s) of ABSTA to promote its formation program and its curriculum in the Diocese.
- b) Each Diocese will set up ABSTA formation courses, each course having 8 or more participants, under the supervision of the diocesan ABSTA group, and a coordinator must be elected

from the diocesan ABSTA group.

- c) The diocesan ABSTA group will plan its own annual formation program and the extracurricular activities, such as “Paschal Supper”, review meetings in the course and at the end of the formation program, Emmaus retreat, closing ceremony of the annual course.
- d) Two members of the diocesan ABSTA group must take a training course and must attend weekly the course, in order to be recognized as ABSTA formators.
- e) All the formators of the diocesan ABSTA group must complete the annual formation program of ABSTA, in order to be able to plan the formation course for their Dioceses.
- f) All the training material designated by ABSTA must not be modified and the course must take place according to the schedule of the annual formation plan.
- g) The diocesan ABSTA group must make a contribution to ABSTA in February of each year, by donating 10% of its revenue to support financially ABSTA.

Resolution: Approved.

VI. Commission for the Clergy (Major Seminary)

A. Name list of three priest candidates (terna) to be the new Rector

Explanation: After Rev. Étienne Frécon, MEP, has been transferred back to the Generalate of MEP in Paris, CRBC had to look for three priest candidates to be the new Rector of the Major Seminary, but all of them cannot make themselves available. Consequently, Most Rev. John Baptist Lee, President of Commission for the Clergy,

is obligated to act as interim Rector of the Major Seminary. This decision was reported to the Congregation for the Evangelization of Peoples (CEP), on July 28, 2021

Card. Tagle, Prefect of the CEP, responded through the Nunciature that Most Rev. John Baptist Lee, President of the Commission for Clergy, cannot be the Rector ad interim of the Major Seminary and the Bishop of Hsinchu Diocese at the same time as both are full-time ministries, and asked CRBC to provide a terna, a list of three priest candidates alongside with their curriculum vitae, and to submit it the CEP.

At its 5th Meeting on October 6, 2021, CRBC discussed the issue again. The President of the Commission for Clergy has to look for three new candidates to be appointed as the new Rector of Major Seminary.

Resolution: Approved. A new terna will be submitted to CEP in order of preference, according to the instruction of the CEP.

VII. Chiayi Diocese

Propoal: The Holy See has approved the Coronation of the Our Lady of Chunghua enshrined at the Shrine of the Our Lady of Chunghua in Meishan, Chiayi County. The Diocese would like to ask the CRBC to invite Cardinal Tagle, Prefect of the Congregation for the Evangelization of Peoples, to preside the celebration of the Coronation Mass. The Coronation ceremony will be held in Taiwan for the first time, and it would be more meaningful to have the Cardinal among us. His presence may also become an encouragement to the work of evangelizing in the local Church. The technical assistance of CRBC is needed.

Explanation: Following the resolution of the Diocesan Council of Chiayi on November 16, 2021, the proposal will be discussed at

the CRBC Autumn Assembly. The following weekends (Saturday & Sundays) are to be proposed to the Cardinal for the Coronation Mass, August 13-14, August 20-21 August, September 9-11 and October 8-9.

Resolution: Approved. The Secretariat will write an invitation letter to Cardinal Tagle. The Coronation Mass is to be celebrated either on the weekend of August 13-14 or 20-21, which will be decided by the Cardinal.

VIII. Radio Veritas (Commission for Social Media, “Section for Communication”)

A. Restoration of the original name “Commission for Social Communications” in Chinese: “社會傳播委員會”.

Historical

background: Since June 2018, Radio Veritas Asia Chinese Section (RVACS) has entered a new era of digitalization, which makes everything different, ranging from broadcasting to transmission of its programs. On November 23 of the same year, the first “Veritas News” (in Mandarin) came out, bringing RVACS into a new era of digital news report. Currently, in addition to at least 2 to 4 Taiwan Church particular news items per week, there are also Vatican News and reports on social justice from all around the world. The available materials are plentiful. Therefore, RVACS is now regularly broadcasting “Veritas News”, and would like to thank the donors, especially AMRSMW for their financial support. In 2019, the Autumn Plenary Assembly approved the corresponding counterparts of each Diocese to Radio Veritas, and the creation of the Catholic Taiwan Communication Center.

Explanation:

1. Radio Veritas needs to collaborate with each Diocese. At the Autumn Plenary Assembly of CRBC in 2019, it was decided that each Diocese is to create a corresponding unit, of which the task is to provide news of each Diocese to Radio Veritas for its weekly broadcast on the one hand, and to train new media workers of the Dioceses on the other hand, bringing the faithful in Taiwan closer to the Church by means of social communications of the local Church.
2. Given that the Diocese of Hong Kong and of Macau, both have their media service/centers after the outbreak of the pandemic, in accordance to the resolution of the Plenary Assembly of the Bishops’ Conference in 2019, which agrees on the creation of a media center in the Bishops’ Conference, the original name of the current Commission of CRBC for social communications is to be used again according to its specific mission.

Resolution: The original name “社會傳播委員會” (Commission for Social Communications) will be used immediately, and a CEO will be appointed.

Provisional Motion

1. Commission for Evangelization

Proposal: The reports of the National Evangelization Congress

Explanation: CRBC convened the National Evangelization Congress (NEC), with the purpose of carrying out the resolutions made at the Congress in all Dioceses, of which the result is compiled and documented in ‘Pastoral guide for the parishes of the Catholic Church in Taiwan’ (published in the Bulletin of CRBC, no. 391). Given that the NEC came to its close on August 8, 2021, all the Dioceses are now expected to submit their report on their diocesan Congress to CRBC.

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出版日期：2022年3月

